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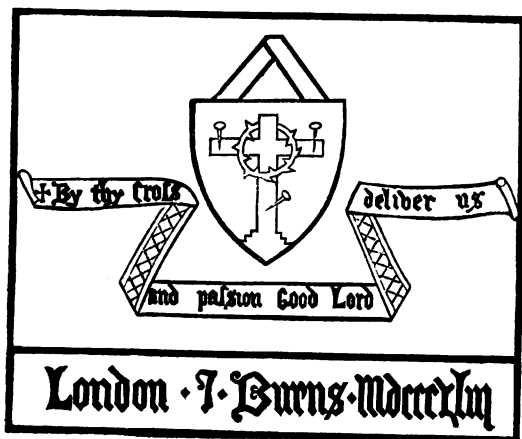
COMPANION FOR THE SICK-ROOM,

ETC. ETC.

LONDON :
R. CLAY, PRINTER, BREAD STREET HILL.



Companion
for the Christian
in seasons of affliction



LONDON :
R. CLAY, PRINTER, BREAD STREET HILL

K B R

A
COMPANION FOR THE SICK-ROOM;
BEING
A COMPENDIUM
OF
Christian Faith and Practice,
CHIEFLY COMPILED FROM THE WRITINGS OF DIVINES
OF THE
“**Holy Catholic Church.**”

LONDON:
JAMES BURNS, 17, PORTMAN STREET,
PORTMAN SQUARE.
1843.



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7.

TO
THOSE SICK AND SUFFERING MEMBERS
OF
Christ's Body,
WHO
IN MEEKNESS AND IN PATIENCE BEAR THEIR
Saviour's Cross,
AND
Share His Cup of Sorrows,
THIS VOLUME
IS AFFECTIONATELY INSCRIBED
BY
A FRIEND AND BROTHER
IN THE
LOVE OF CHRIST, AND IN THE FELLOWSHIP OF
His Holy Church.

ADVERTISEMENT.

IN publishing this compilation, the desire of the Editor has been to furnish a compendium of Christian doctrine, practice, and devotion, for the edification of the sick members of Christ's flock; especially those who have lived unmindful of their baptismal vows.

Having often painfully felt (with many of his fellow-laymen, whose office or privilege it is to minister to Christ in the persons of His afflicted members), the want of some compendium of sound practical theology, calculated to awaken the minds of those to serious thought who have hitherto lived carelessly, the Editor was induced to make the following selections from the rich stores of the Divines of the Church; and he would fain hope that some afflicted spirits may be aroused by the earnest and glowing language of the holy dead, to seek for *rest* in God their Saviour; and to strive to perform the covenant made by them in baptism, walking in God's holy commandments.

The blessed men who herein speak, have, for the most part, long since joined the Church triumphant; but by their writings, they still solemnly exhort and

teach us to follow the blessed Saviour, even as they themselves did, in faith and love, in humility and holiness.

May all the readers of this book so hear their voice as to be awakened to cherish those deep communings of heart with the All-Holy God, which can alone make us fruitful branches of the True Vine—living members of the Church militant on earth, and prepare us for the glories of the Church sanctified and triumphant in heaven.

Let us, then, “bless God’s holy name for all His servants departed this life in His faith and fear; beseeching Him to give us grace so to follow their good examples, that with them we may be partakers of His heavenly kingdom.”

And may God grant, “that as we are baptized into the death of (His) blessed Son, our Saviour Jesus Christ, so, by continual mortifying our corrupt affections, we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.”

R. B.

Easter Even, 1843.

Note.—The Editor does not consider himself responsible for the accuracy of the translations from foreign writers. He has merely chosen that which seemed best calculated to accomplish his object, which is to edify and comfort the sick and sorrowful.

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Companion for the Sick.

PART I.

DOCTRINE.

Admonition.

“ Dangerous it were for the feeble brain of man to wade far into the doings of the Most High ; whom although to *know* be life, and joy to make mention of His name, yet our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him ; and our safest eloquence concerning Him is our silence, when we confess without confession, that His glory is inexplicable, His greatness above our capacity and reach. He is above, and we upon earth ; therefore, it becometh our words to be wary and few.”—*Hooker*, vol. i. p. 201. *Keble's Ed.*

MEDITATIONS OF SOME OF THE ATTRIBUTES OF ALMIGHTY GOD.

Unity of the Godhead.

I BELIEVE in God, the Father Almighty.—*Apostles' Creed.*

I believe in One God, the Father Almighty.—*Nicene Creed.*

For like as we are compelled by the Christian verity, to acknowledge every Person by Himself to be God and Lord;

So are we forbidden by the Catholic religion, to say there be three Gods, or three Lords. (1 Sam. viii. 3; Deut. vi. 4; Eph. iv. 4, 5.)

The Father is made of none, neither created, nor begotten. (Deut. iv. 35; xxxviii. 27; Exod. iii. 14; John v. 26.)

The Son is of the Father alone, not made, nor created, but begotten. (John i. 18; v. 26; iii. 16, 18; Heb. i. 5.)

The Holy Ghost is of the Father and the Son; neither made nor created, nor begotten, but proceeding. (John xiv. 26; xv. 26; xvi. 14; Acts ii. 33.)—*Athan. Creed.*

There is but One living and true God, (Isa. xlv. 6, 8; xlv. 22; Deut. xxxii. 39; Dan. vi. 26; Jer. x. 10, 11; 1 Cor. viii. 4;) everlasting, (Psa. xc. 2; xciii. 2; Hab. i. 12; 1 Tim. i. 17;) of infinite power, (Gen. xvii. 1; Psa. cxxxv; cxlvii. 5; Matt. xix. 26;) wisdom, (Job xxxvi. 5; Dan. ii. 20, 21;) and goodness, (Psa. xxxiii. 5; lii. 1; clv. 9; Jer. xxxi. 14;) the Maker and Preserver of all things, both visible and invisible, (Gen. i. 1; Isa. xlii. 5, 6; Psa. xxxiii. 6; Neh. ix. 6; Jer. x. 12, 16; Heb. i. 3; Col. i. 16, 17.)
—*Article I.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.—*Commun. Office.*

O Omnipotent Unity, the maker of all things; Thee do we celebrate our Saviour and our God.—*St. Chrysostom's Lit.*

I believe in One God the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in One Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son; Who, with the Father and the Son together, is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the Resurrection of the dead, and the Life of the world to come. Amen.
—*Nicene Creed.*

I.—CONFESSION OF GOD'S OMNIPOTENCE AND
MAJESTY.

O GOD, most High, Three Persons, but One Essence, the same majesty and power, Lord God Almighty, the least of all Thy servants, and meanest member of Thy mystical body, the Church, desires to ascribe to Thee all honour and praise. I believe in, and heartily pray to Thee, Great King of Heaven and Earth; I acknowledge Father, Son, and Holy Ghost; three persons but one essence; the True, the Almighty God, of one uncompounded, incorporeal, invisible, uncircumscribed being; in whom there is nothing higher or lower, greater or lesser, but perfect and equal all; great, good, eternal, life in whom nothing dies, strength without weakness, omnipresent without space, filling all things and places without extension, passing everywhere without motion, abiding everywhere without confinement, communicating to all Thy creatures without diminishing Thy own fulness, governing all things without labour. Without beginning, yet the beginning of all things; making all things mutable, yet unchangeable Thyself; infinite in greatness, unbounded in power, of goodness unceasing, of wisdom incomprehensible, wonderful in counsel, just in Thy judgments, unsearchable in Thy thoughts, true in all Thy words, holy in all Thy works, abundant in mercies, long-suffering towards sinners, compassionate to all that repent. Abiding ever the same, Thy will alters not, Thy justice is not biassed, Thy mind not disturbed with griefs, pleasures, or passions; with Thee nothing is forgotten, but all things past or future are present to Thy infinite mind. Whose duration neither began in time, nor increases by length of time, nor shall ever end; but Thou livest before, and in, and after all ages. Thy glory is eternal, Thy power supreme, Thy kingdom everlasting, and world without end.

Thy mighty hand, at all times and upon all occasions the same, created angels in heaven, and worms upon earth ; nor was the one of these operations less a demonstration of Thine omnipotence than the other. For as no hand but Thine could give being to creatures so noble as the angels, so none but Thine could frame the meanest insect. Thine only could spread out the firmament, Thine alone could produce the least blade of grass. Thine only could fashion our wonderful bodies, or make the least hair of our heads white or black ; for to that power which knows no bounds, all things are not only possible, but all are equally so.

How shall I therefore praise Thee, most Mighty Lord ? how shall I be able to contribute to Thy glory ? Let Thy own works praise Thee according to the greatness and multitude of Thy power and mercies. Thy praise, then, is too vast to be comprehended by thought expressed by words, or heard by any mortal ear.

What mortal man, then, is sufficient “to tell Thy noble acts, or set forth all Thy praise ?” (Psa. cvi. 2.) He praises Thee, indeed, who acknowledges himself unable to praise Thee. Can Darkness praise Light, and Death, Life ? And can a mortal man who to-day is, and to-morrow is not, praise Him that endures the same for ever ? Can he that is conceived and born, and brought up in sin, praise that Holiness whose pure eyes cannot behold iniquity ? No, my God ; let Thy own incomprehensible power, and wisdom, and goodness, Thy boundless mercy and unspeakable clemency ; let these, for these alone can, set forth Thy praises—even that almighty power and infinite love by which Thou hast created me to natural, and regenerated me to spiritual life, O God, the life of my soul. (See Psa. xviii. xxix. xxxiii. l, xciii. xcvi. xcvii. ; Isa. xl.)—*St. Augustine*.*

* These and other extracts from St. Augustine, as well as some from St. Anselm and Bernard, given in this work, are taken from a book published by Dean Stanhope, entitled “Pious Breathings.”

II.—GOD'S OMNISCIENCE AND OMNIPRESENCE.

THOU, my God, seest all my imperfections. Thy eyes are a thousand times more piercing than the sun, penetrating the deepest and darkest recesses, and watching continually "in every place to behold the evil and the good." (Prov. xv. 3.) For Thou, who fillest and governest all things, hast a constant regard to the work of Thy own hands ; hadst Thou not loved thy creatures, Thou hadst not made them ; and the same love which made, will always continue to guide, and preserve, and watch over them. Thus thou art ever present with me, always marking well my goings, and numbering all my steps ; Thou observest me as closely as if I remained the only object of Thy concern ; for so entire, so unalterable is the perfection of Thy sight and knowledge, that it is not confused by objects the most distant and innumerable.

And thus I ought to believe myself, and every thing belonging to me as much under Thine eye, as if Thy Providence had no other care. For Thou art always present, always ready, if Thou dost but find me so. Wheresoever I go, Thou art with me, except I first forsake and fall from Thee. Wherever I am, Thou abidest with me ; for Thou art everywhere, and I subsist by Thee, otherwise I must perish, being unable to subsist without Thee. I must acknowledge, then, that every thing I do is done in Thy presence ; and Thou understandest every action, and the nature of it, much better than I who am the doer of it. For let me do what I will, and when I will, still Thou art present at all times equally—an incessant observer of all my views and intentions, my inclinations and inward complacencies, my words and actions. So, good reason have I to cry out with David, "Lord, thou knowest all my desire, and understandest my thoughts

afar off." (Psa. xxxviii. 2; cxxxix. 2.) Thou seest how the Spirit moves me, whence it comes and whither it tends, for Thou art the weigher of spirits. The outward act, like a tree covered with leaves, may appear fair and flourishing to the eyes of men; but the *all-seeing* Judge goes deeper, and examines the sap and root thoroughly. If this be rotten or bitter, if the intention be corrupt, He deals with the tree according to its root, and recompenses the man after the bent of his heart. The evil that he would have done is punished, and the good he endeavoured and heartily desired to do, but could not, is as graciously accepted as if it had been actually accomplished.

Thou seest, as soon as I begin to move, what I would be at; what I design and delight in; Thine ears and eyes are ever open—Thou attendest diligently, and writest in Thy Book whatever I do, whether it be good, or whether it be evil, that the one may receive a bountiful reward, the other its deserved punishment—"when the books shall be opened, and the dead judged out of those things which were written in the books, according to their works." (Rev. xx. 12.)

When I seriously consider, that thus Thou proceedest, shame and confusion, fear and dread, sink my spirits, to think how holy and upright, how pure and sincere, all our intentions and actions ought to be, since we do everything in the sight of our Judge, on whom no disguise can impose, but who perfectly discerns our most secret thoughts.—*Idem*.

(See Psa cxxxix.)

III.—THE MERCIES OF GOD IN OUR CREATION
AND PRESERVATION.

FIRST, then, my soul, remember that there was a time when thou wert not at all, and that thou ever didst begin to be is the free gift of God. It is of His mercy alone that I am; it is yet a more valuable effect of the same mercy that I am a man; that I was endowed with an understanding spirit. To the same mercy I owe the comely form of this body, and the perfect use of the several organs of sense. And is not this another most wonderful instance of goodness, that God hath made such wonderful provision for the service, the entertainment, the delight of these senses? that there are many bright bodies, many delightful sounds, many sweet odours, many grateful flavours, many things that pleasantly affect the touch? For this, no doubt, the good providence of God had in view, when He infused such different qualities into the bodies created by Him, that there should be no sense of man, which from thence might not find a delight peculiar to it. And as our senses, and a right disposition of the organs which serve them, is a very great blessing, so is it likewise that our limbs have all their due place and figure; that no part of our body is so distorted, or defective, as to be painful to ourselves, or to our friends and relations. But what is of far higher importance, within this body I have a glorious inhabitant; an understanding spirit, capable of discerning and receiving the truth; of distinguishing between right and wrong, good and evil; and what tends more to its happiness and perfection, qualified to seek its *Creator*, to desire, and to thirst after Him, to praise, and cleave, and be united to Him by inviolable love. Another great instance of God's goodness to me, is, that I have been born in the times of the Gospel, and in a country where His holy truth is

professed ; and among such friends as took especial care to instruct and establish me in the faith, and make me a partaker of the blessed Sacraments. This is a mercy which many have not enjoyed, and therefore I have greater reason to be thankful. So great, so numerous, O Lord my God, are the proofs which Thou hast given me of Thy marvellous love and mercy.—*Idem.*

(Psa. lxvi. civ. cxiii. cxviii.)

IV.—GOD'S MERCY AND LOVE AS SHOWN IN OUR REDEMPTION.

OH mercies immeasurable ! Oh love inestimable ! Thou deliverest up a Son to ransom a servant ; an only and beloved Son for a wicked and rebellious servant. God was made man, that lost man might be rescued from the tyranny and power of the devil. How infinitely kind was thy Son, our Lord, how tender of souls, whose pity was content to stoop so low for our salvation, so low, as not only to take our nature of His virgin mother, but in it to shed the blood he took, and endure the scandal and torture of the cross ! Behold the merciful and gracious God, coming in grace and mercy, (infinite from His own Divine essence, and such as no being but God, who is love and goodness itself, could be capable of,) coming “to seek and to save that which was lost.” (Matt. xviii. 11.) Behold the careful Shepherd looking for His stray sheep, searching till He find it, and when He hath found it, carrying it back to the fold with joy.

Oh the love ! Oh the mercy ! Was ever anything like this heard of ? Who can, without amazement, think of mercies so enlarged ? Who can forbear admiring, adoring, exulting with transports of joy at the infinite goodness of Thee, my God, and the love

wherewith Thou lovedst us? Thou didst send Thy "own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that we might be made the righteousness of God in Him." (Rom. viii. 3; 2 Cor. v. 21.)

But what, alas! are we able to repay Thee for such wonderful benefits, such amazing demonstrations of Thy concern for us? What praises and thanksgivings are sufficient? Though Thou shouldst impart to us all the knowledge and wisdom, all the activity and power of angels, yet could we not be qualified for any action worthy so vast a favour; though every limb were a tongue, yet could we not even thus sound forth Thy praises as they deserve. For even angels are too weak to comprehend the depth and glories of this mystery. How have we deserved, that Thy Son, and our God, should take upon Him not the nature of angels, but the seed of Abraham, (Heb. ii. 16;) that He should become like unto us, sin excepted; that He should honour this mortality with the glories of His resurrection; that He should exalt it far above all heavens, above cherubim and seraphim, and all the hosts of angels, even to Thy right hand; that angels should praise, that dominions should adore, that all the powers of heaven should fall down, and humble themselves before, and cast their crowns at the feet of, this Man and God in one person. This exaltation is my joyful hope; this my firm and only confidence. For even that Jesus, is that glorious Lord, is a part of every one of us. "We are of His flesh and His bones." (Eph. v. 30.) Now where a part of me already reigns, there I believe myself shall reign also; and in the triumphs and glories of His flesh, I see I am assured of the honour done to our nature.—*Idem.*

(See Psal. xxxi. ciii.)

V.—GOD'S TENDER CARE AND CONSTANT
PRESENCE WITH US.

STILL I must repeat my grateful acknowledgment, that the blessings I have received from Thee are great beyond measure, and innumerable. Of these it shall be my delightful employment always to be talking; and, Lord, I beseech Thee, grant me a truly thankful mind, that my mouth may be ever full of Thy praise, and my heart overflow with Thy love, for Thy infinite goodness to me. Reflect, O my soul, upon the constant presence, and the abundance of His mercies towards me. For He could not be more tender of my safety, more ready to relieve all my distresses, to comfort all my sorrows, to supply all my wants, to guard me in all dangers, if His providence were confined to me alone. So watchful is He over my affairs, so ever present, that, wheresoever I go, He forsakes me not; wheresoever I am, He stands by me; whatsoever I do, He strengthens and succours me; He is a constant observer of all my conduct; and such is His goodness, that, whatever commendable attempts I make, He works together with me in them. These instances make it indisputably clear, that, though the imperfection of our present state will not allow us to see His face, yet we cannot be so stupidly blind as not to be sensible of His presence; a presence which can no more be concealed, than it can be avoided.—*Idem.*

(Psa. xxxiii. xxxiv. xxxvii. lxxviii. xci. cv. cvii.
cxlv. cxlvi. cxlvii.)

Trinity in Unity.

AND in the Unity of this Godhead, there be three Persons, of one substance, power, and eternity; the

Father, the Son, and the Holy Ghost. — *Art. I.*
(1 John v. 7; Matt. xxviii. 19; John x. 30; Col. ii. 9;
John xv. 26; Rev. i. 8.)

Who art one God, one Lord; not one only Person,
but three Persons in one substance. For that which
we believe of the glory of the Father, the same we
believe of the Son, and of the Holy Ghost, without
any difference or inequality.—*Pref. for Trin. Sun.*
(Deut. vi. 4; Mark xii. 32; John xvii. 21; Isa. vi. 3;
2 Cor. xiii. 14.)

Whosoever will be saved, before all things it is
necessary that he hold the Catholic Faith. Which
Faith, except every one do keep whole and undefiled,
without doubt he shall perish everlastingly. (Acts
xvi. 30, 31; Mark xvi. 15, 16; Deut. iv. 2; Gal. i. 9;
2 John 9.)

And the Catholic Faith is this: that we worship
one God in Trinity, and Trinity in Unity; Neither
confounding the Persons, nor dividing the Substance.
(1 Cor. viii. 4; Matt. xxviii. 19; 1 Pet. i. 2; Eph.
ii. 18; Rev. iv. 8; Gal. iv. 6; John v. 23.)

For there is one Person of the Father, another of
the Son, and another of the Holy Ghost. (Matt. iii.
16, 17; Psa. lxxxiii. 18; Jer. xxiii. 6; Ezek. viii.
1, 3; John viii. 17, 18.)

But the Godhead of the Father, of the Son, and
of the Holy Ghost, is all One; the glory equal, the
majesty co-eternal. (John x. 30; v. 17, 18; i. 14;
xiv. 9; xvii. 5; 1 Cor. vi. 19; Isa. vi. 1—3.)

Such as the Father is, such is the Son, and such is
the Holy Ghost. (John viii. 23; Rev. iii. 7; 1 John
v. 6; Deut. xxx. 20; Col. iii. 4; Rom. viii. 10; John
v. 21; vi. 63; 1 John i. 3; Jude 1; Heb. ii. 11;
Rom. xv. 16.)

The Father uncreate, the Son uncreate, and the
Holy Ghost uncreate. (Isa. xliii. 10; John i. 1, 3;
Col. i. 16, 17; Gen. i. 2.)

The Father incomprehensible, the Son incompre-

hensible, and the Holy Ghost incomprehensible. (Isa. lxiii. 16; Heb. i. 8; Rev. xxii. 13; Heb. ix. 14; Psal. xc. 2; 1 Tim. i. 17.)

The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal.

As also there are not three Incomprehensibles, nor three Uncreated; but one Uncreated, and one Incomprehensible. (Job xi. 7—9; xxxvi. 26; Jer. xxiii. 24; Eph. i. 22; Psal. cxxxix. 7; Matt. xxviii. 20.)

So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Almighty, but one Almighty. (Gen. xvii. 1; Rev. xxi. 22; xxii. 13, 16; Rev. i. 8; Job xxxiii. 4; Rev. xv. 3; xix. 6.)

So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. (Eph. i. 3; 1 Tim. iii. 16; Acts v. 3, 4; Deut. iv. 35.)

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. (Matt. xi. 25; Acts x. 36; 2 Cor. iii. 17; Zech. xiv. 9.)

And in this Trinity none is afore or after other; none is greater or less than another; but the whole three Persons are co-eternal together, and co-equal. (Eph. iv. 6, 4; 1 Cor. xii. 6; Col. iii. 11; 1 Cor. xii. 11.)

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. (Rev. iv. 8; Matt. iv. 10; xxviii. 19; 2 Cor. xiii. 14.)
—*Athan. Creed.*

O Most Holy Trinity, our God, glory be to Thee. Thee do the angelic virtues and intellectual powers above glorify without ceasing, celebrating in thrice-holy hymns, the Unity in Trinity, and Trinity in Unity, One Almighty substance.

With divine songs we all celebrate the Father, the

Son, and the Divine Spirit, one Power subsisting in three Persons, one Kingdom, and one Dominion. We adore the Father without beginning, God, the co-eternal Word and Spirit; and with songs we celebrate One undivided substance, the Trinity in Unity. Enlighten our understanding, O Almighty God, and raise us, O Lord, to Thine unspeakable glory.—*Greek Liturgy.*

Therefore, with angels and archangels, &c.—*Comm. Serc.*

EXPOSITION
OF A
CHRISTIAN'S FAITH IN OUR LORD AND
SAVIOUR JESUS CHRIST.

I.—THE DIVINITY OF JESUS CHRIST.

I BELIEVE in Jesus Christ our Lord.—*Apostles' Creed.*

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made.—*Nicene Creed.*

To us there is but one Lord Jesus Christ. (1 Cor. viii. 6.) We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him. (John i. 14, 18.) And He is before all things, and by Him all things consist: Who is the image of the invisible God. (Col. i. 17, 15.) The brightness of His glory and the express image of His person. (Heb. i. 3.) I am the light of the world. (John ix. 5.) The same was in the beginning with God. (John i. 2.) Even His Son Jesus Christ. This is the true God. (1 John v. 20.) Without Him was not any thing made that was made. (John i. 3.) By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by

Him and for Him. (Col. i. 16.) Believe me that I am in the Father, and the Father in me. (John xiv. 11.) I and my Father are one. (John x. 30.)

II.—THE WORD MADE FLESH.

Who was conceived by the Holy Ghost, Born of the Virgin Mary.—*Apostles' Creed.*

Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.—*Nicene Creed.*

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. (Rom. i. 3, 4; John i. 14; 2 John 7; 1 John iv. 3; John iii. 36; 1 John ii. 23.)

For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds; and Man of the substance of His Mother, born in the world. (Gal. iv. 4; Luke ii. 6, 7, 11.)

Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting. (Zech. xiii. 7; John v. 23; xiv. 9, 28; Phil. ii. 5—7.)

Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. (1 Cor. viii. 6; Acts ii. 36.)

Who although He be God and Man: yet He is not two, but one Christ; One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by Unity of Person. For as the reasonable soul and flesh is one Man, so God and Man is one Christ. (John i. 1, 14; Heb. ii. 14, 16; Matt. xxvi. 3; Luke xxiv. 39.)

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in One Person, never to be divided, whereof is one Christ, very God, and very man.—*Art. II.*

III.—THE HUMILIATION AND INCARNATION OF THE ETERNAL SON OF GOD.

Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary.—*Nicene Creed.*

Our Saviour Jesus was conceived and born; that is, the only Son of God, our Lord and Redeemer, the same who "was from the beginning," (1 John i. 1, 2,) and did, as St. John, in the entrance of his Gospel, teacheth us (John i. 1—3) from all eternity exist with God, the eternal Word of God, "by whom all things were made," was in "the fulness of time" conceived and born, (Gal. iv. 4;) that is, had a production agreeable to the nature of man, becoming thereby truly and really a man, which wonderful mystery is, in Scripture, by various phrases expressed and implied, by the Word being incarnated, that is, "being made flesh," (John i. 14;) "God being manifested in the flesh," (1 Tim. iii. 16;) "The Son of God being sent in the likeness of sinful flesh, partaking of flesh and blood, (Heb. ii. 14, 16;) His taking the form of a servant, being made in the likeness of men, being found in fashion as a man, (Phil. ii. 7, 8;) His descending from heaven, coming forth from the Father, being sent, and coming into the world, (John iii. 13, 31; vi. 33, 38, 50;) the day-

spring from on high visiting us, eternal life being manifested," (John iii. 17; x. 36; xvii. 18; xvi. 27, 28; 1 John iv. 9;) the result of what is signified by these and the like expressions, that the blessed and glorious Person, who from all eternity did subsist "in the form" or nature of God, (John x. 30; xiv. 9; 1 John v. 7,) being the Son of God, One in nature with His Father—the express image or exact character of His substance—(2 Cor. iv. 4; Col. i. 15; Heb. i. 3,) did, by a temporal generation, truly become man, assuming human nature into the Unity of His Person, (Heb. ii. 14, 17; iv. 15,) by a real conjunction and union thereof to the Divine nature, in a manner incomprehensible and ineffable.

He did, I say, truly become man, "like unto us," in all things, "sin only excepted;" consisting, as such, of all the essential ingredients of our nature; endued with all our properties and faculties, subject to all passions, all infirmities, all needs incident to our nature.—*Barrow*.

I magnify Thy holy name, O Almighty and most merciful God, and give glory to Thee for this wonderful union of the Divine and human natures in One Person; so that one might not be God and the other man; but that one and the same should be God and man, man and God, without confusion of substance. Oh marvellous mystery! inexplicable conjunction! Oh mercy most adorable! We were not worthy to be called Thy servants, and Thou hast made us sons, (Gal. iv. 5, 7;) not only sons, but "heirs of God and joint-heirs with Christ." (Rom. viii. 17.)

Since, O gracious Father, Thou hast been pleased to do such great things for us, I beseech Thee, by Thy unspeakable love, to perfect the good work Thou hast begun, and make us such as Thy many and gracious promises in Jesus Christ were designed to be accom-

plished in. Send down Thy grace and Spirit from above, and prepare us to receive the fulness of Thy mercy. Help us to understand, and consider with reverence, to contemplate, and with all diligence to walk worthy of this "mystery of godliness," (Eph. iv. i.; Phil. i. 27; Col. i. 10,) "God manifested in the flesh." (1 Tim. iii. 16.)—*St. Augustine.*

PRAYER.—We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection, through the same Jesus Christ our Lord. Amen.—*Collect.*
Ann. B. V.

IV.—THE NATIVITY OF OUR BLESSED LORD JESUS CHRIST.

JESUS CHRIST, His only Son our Lord, born of the Virgin Mary.

"Unto you is born a Saviour, which is Christ the Lord." (Luke xi.) The blessed Virgin Mary "brought forth her first-born Son (in Bethlehem) and wrapped Him in swaddling clothes, and laid Him in a manger." He must be born of a woman that He might truly be the Son of man; He must be born of a virgin, that He might be clearly the Son of God. We may, therefore, now well consider Him born to instruct us by His excellent doctrine, and to guide us by His perfect example, (John xiii. 15; Phil. ii. 5; 1 Pet. ii. 21, 25; 1 John ii. 6;) born to merit God's mercy and favour toward us; born to renew and sanctify our nature, to support and strengthen us in obedience to God's commandments, to succour us in temptations, to comfort us in distresses by His grace; born to raise Himself from the grave, for confirming

our faith, and ensuring our hopes of salvation; born to ascend up far above all heavens, to God's right hand, there effectually to intercede for us, thence liberally to dispense all heavenly blessings to us.

Well may we now rejoice, as seeing Him come to disclose the way of happiness, to establish the covenant of grace, to remove all the obstructions, and subdue all the enemies to our welfare. Well may we celebrate this birth, as by its virtue blessing the patriarchs, enlightening the prophets, inspiring the martyrs with faith and courage, enduing all the saints that ever have been, with grace, and crowning them with glory.—*Barrow*.

We believe and confess that our Lord Jesus Christ, the Son of God, is God and man: God of the substance of the Father, begotten before the world: and man of the substance of his mother, born in the world. Perfect God and perfect man.—*Athan. Creed*.

1. As for the reason why the Son of God did assume our nature, the chiefest and clearest reason thereof was, God's design thereby to exercise and demonstrate His immense goodness, mercy, and pity, towards us. "God so loved the world, that He gave his only-begotten Son, (John iii. 16;) in this was the love of God manifested, that God sent His only-begotten Son into the world, that we might live by Him." (Rom. v. 8; viii. 32; 1 John iv. 9.)

2. It was expedient that our Redeemer should be God, that He might be able by His power to save us; to remove all obstacles to our salvation, to subdue those powerful enemies which opposed it, to command and conquer nature, to vanquish the powers of hell, to abolish death in our behalf. It was requisite that He should be the co-essential natural Son of God, that by the nearness of His relation to God.

by the super-eminent dignity of His person, by the immense value of His merits, He might conciliate God's favour to us, fully appease His wrath against us, and satisfy His justice; that His doctrine should carry with it the highest certainty and strongest efficacy; that His example should challenge the greatest regard and strictest imitation; that His laws should have supreme authority. The redemption of man was a work too difficult and mighty for any but God to achieve; needful and expedient, therefore, it was that our Saviour should be God.

3. It was also requisite, upon many accounts, that He should be man; that, by perfectly obeying God's commandments, and submitting to His will, as man, He might procure God's favour to man; that, "as by one man's disobedience many were made sinners, so by the obedience of One many should be made righteous." (Rom v. 19.)

4. It was also fit that He who was designed to intercede for our welfare, to propitiate for our sins, to succour and relieve our distresses, should be tender of our good and sensible of our needs; that He, therefore, should, by nature and experience, be disposed to compassionate our infirmities, (Heb. ii. 17; iv. 15; v. 2,) to be kindly affected towards us, in respect of our ignorances and errors. He was to be man also, that, by appearing in human shape, he could, with more advantage, describe an exact copy of righteousness for us to copy, showing us how, as men, we should behave ourselves; how we should moderate our sensual appetites, how govern our passions, how order and employ all the powers of our soul and members of our body, how pass through all conditions, and entertain all events befalling us; it not being otherwise possible, that so lively and suitable a pattern of transcendent charity, meekness, humility, and patience, could have been exhibited to us.

5. Fit it also was, that He who was to be appointed

our Judge, should be, as God, of perfect wisdom, and so able to discern all matters of fact, to distinguish all points of right; so also, as man, apt to screen us from the insupportable presence of God; endued with a natural tenderness of goodwill and compassion towards us, and disposed to temper severity with mildness.

6. In fine, it was most congruous, that He who was designed to recapitulate and reconcile, as St. Paul saith, all things in heaven and earth, (Eph. i. 10,) to be the great Mediator and peace-maker (Col. i. 20) between God and man, (1 Tim. ii. 5,) for the repairing God's honour and dispensing His grace, for the purchasing our peace and procuring our salvation, that He should be nearly allied to both parties—that He should be both God and man; Son to God, and brother to us.—*Idem.*

V.—THE PRACTICAL USE OF THIS DOCTRINE.

1. It should have a powerful influence upon our minds, causing us, with high degrees of love and gratitude, to adore the infinite goodness of that God who hath been pleased Himself to stoop so low, that He might advance us from the lowest depth of meanness and wretchedness, to the highest honour and happiness. What words can express, what thought can apprehend, a favour so inconceivable and ineffable! Well might St. Paul call it, "love which passeth knowledge." (Eph. iii. 19.)

Well may Heaven admire, and earth be astonished, and hell tremble, at the disclosure of such a mystery; at the accomplishing such a miracle of grace and mercy; that the Sovereign Majesty of Heaven, the Eternal Lord of Glory, the world's Great Maker, the only Son of God, and heir of all things, should become a poor, weak, and frail man; should dwell in a

tabernacle of flesh ; should converse with wretched and frail mortals here ; and be exposed to want, disgrace, and pain.

Oh depth of goodness and mercy unsearchable ! if this will not, what consideration can raise us—what benefit can affect us !

2. Another great use of this point is to engage us, as universally to all obedience, so particularly to the duties of humility, of patience, and charity. Did the Son of God thus willingly submit, and so abase Himself, and shall we then be refractory, and exalt ourselves ; shall we refuse any appointment, or repine at any proceeding of God ? Did He voluntarily descend into this state of ignoble obscurity—freely embrace extreme poverty—gladly leave those ineffable joys above to converse with sorrow and sadness here for our sake ; and shall we be unwilling to do any thing for God's sake, or to part with any thing for Him ? To these purposes does St. Paul apply the consideration of this point ; “ Let (saith he) the same mind (the same humble, patient, meek, charitable mind) be in you, which was also in Christ Jesus, (Phil. ii. 5, 8,) who, being in the form of God—emptied Himself and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross.” “ And,” saith the same Apostle, “ know the grace (or graciousness) of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” (2 Cor. viii. 9.)

3. The consideration of this point should raise our minds to a sense of the dignity of our nature, accompanied with dispositions of heart and deportments of life answerable thereto ; by our Lord's incarnation our nature is so advanced, (John xvii. 20, 24 ; Phil. ii. 9, 11), that we become nearly allied to God,

(Eph. v. 30 ; Heb. i. 6, and ii. 7, 8, 16 ;) of the blood royal of Heaven, over-topping all the creation of God. Is not, indeed, our flesh become adorable, as the true Shekinah, as the everlasting palace of the Supreme Majesty, wherein the "fulness of the Godhead dwelleth bodily," (Col. ii. 9;) as the most holy shrine of the Divinity ; as the orb of inaccessible light, (1 Tim. ii. 15, 16 ;) as more than all this, if more could be expressed, or if we could expound that text, "the Word was made flesh, and dwelt in us?" (John i. 14.) Being therefore so highly dignified, we should have a mind suitably great and noble, loving, delighting in, aiming at, the most excellent things, void of base cares, of sordid desires, of unworthy designs ; we should, in all our conversation, demean ourselves worthily and decently, (Phil. i. 27, iii. 20, 21 ; Col. iii.) like the Brethren of Jesus, and Children of God. (Eph. v. 1, 5.) As our Lord did vouchsafe to resemble us, so should we aspire to resemble Him.

4. The consideration of this point should fill our hearts with spiritual comfort and joy ; there never can be greater occasion or juster cause of rejoicing than this, that our Lord is born and come : it is news at which all heaven was pleased, and ravished with joy. (Luke ii. 10—13.)

Is the birth of a prince ever by honest subjects entertained and celebrated with joy ? Behold a Prince that cometh to rule mankind with perfect equity and mercy, to bring with Him all peace and prosperity, to achieve most noble exploits in our behalf (Luke i. 71, 74,) to protect us in perfect safety, to defend us from all evil, to subdue and destroy all the enemies of our welfare, to rescue us from the greatest slaveries and miseries, and to settle us in perfect happiness.

Is victory glorious and joyful ? see the invincible Warrior is issued forth into the field, "conquering and to conquer," (Rev. vi. 2 ;) He that shall quell, disarm, and rifle the strong one, (Luke xi. 22 ; John

xvi. 33;) rout all the forces of hell, defeat sin, slay death itself, subdue the world, and subject all things to Himself: the Captain of our salvation" appeareth triumphant in humility; the great blow is given; the devil's pride and envy are abased; all the enemies are amazed, daunted, confounded at His presence; they break, they scatter, they flee before Him.

Is the publishing of peace acceptable? Behold eternal peace between heaven and earth, and peace of conscience between man and Himself, is now established and proclaimed. (Acts x. 36; Eph. ii. 17.)

Behold the Redeemer is come, the great ransom is laid down sufficient to purchase the freedom of worlds, (Gal. iii. 13;) Innocence appearing in human nature, hath unlocked the prison of sin, in which we were closely detained, (Gal. iii. 22, 23,) hath broken the shackles of universal guilt. He is come who is anointed to preach "deliverance to the captives." (Luke iv. 18.)

Is the sun's rising (after a long, dark, and cold night) cheerful and comfortable? (Mal. iv. 2.) See the Sun of Righteousness is risen with healing in His wings; dispensing all around His most pleasant light, and salutary influences; "the day-spring from on high hath visited us," (Luke i. 78, 79,) diffusing an universal light upon the souls of men, dispelling the night of ignorance and error, shining out to those that sit in darkness and the shadow of death, and guiding our feet into the way of peace; "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isa. lx. 1.) From this auspicious day commenced the revocation of that fatal curse, by which we were exiled from Paradise, condemned to death, exposed to hell; the re-instating us into a condition of hope, and a capacity of happiness; the return of life and joy into this region of corruption and misery.

Idem.

Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

Coll. Christmas-day.

VI.—THE PASSION OF OUR BLESSED SAVIOUR.

JESUS CHRIST—suffered under Pontius Pilate, was crucified, dead.—*Apostles' Creed.*

And was crucified also for us under Pontius Pilate. He suffered.—*Nicene Creed.*

Who suffered for our salvation.—*Athan. Creed.*

Who truly suffered, was crucified, dead and buried, to reconcile His Father unto us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.—*Art. II.*

The consideration of our Lord's suffering is very useful in application to our practice; no point is more fruitful of wholesome instruction, none is more forcible to kindle devout affections, none can afford more efficacious inducements and incentives to a pious life. For what virtue will not a serious meditation on the Cross be apt to breed and cherish? to what duty will it not engage and excite us?

1. Are we not hence infinitely obliged, with most humble affection and hearty gratitude, to adore each person of the Blessed Trinity?

That God the Father should design such a redemption for us; not sparing His own Son (the Son of His love, dear to Him as Himself), but delivering Him up for us all. And how can it otherwise than inflame our heart with love to the blessed Son of

God, our Saviour, to consider that, merely out of pity towards us, He came down from heaven, and took our flesh upon Him, that He might therein endure that extreme pain and shame for us? What effect should the consideration of such ineffable love, of so unparalleled friendship, have upon us? Nor should we forget, that also upon this account we do owe great love and thanks to God the Holy Ghost, who by His miraculous operation did conduct our Saviour into His fleshly tabernacle, as He did by immeasurable communications of Divine virtue assist His humanity through all the course of His life.

2. What surer ground can there be of faith in God, what stronger encouragement of hope? for if God did steadfastly hold His purpose, and faithfully accomplish His word; how can we ever suspect His faithfulness in any case? how can we distrust the completion of any Divine promise? "If God spared not His own Son," (Rom. viii. 32,) how can we be diffident of His bounty or despair of His mercy? If we be tempted to doubt of God's goodness, will not this proof thereof convince and satisfy us? For what higher kindness could God express, what lower condescension could He vouchsafe, by what pledge could He more clearly or surely testify His willingness and delight to do us good, than by thus sending His dearest Son to undergo such miseries for us?

If the greatness of our sins discourageth us from entertaining hopes of mercy, will it not raise our hearts, to consider that such a punishment hath been inflicted to expiate them, sufficient to satisfy the most rigorous severity; that such a price is laid down "to redeem us from the curse," (Gal. iii. 13; 1 Pet. i. 18, 19; Eph. v. 2,) which may richly suffice to discharge it; that such a sacrifice has been offered, which God has avowed to be acceptable to Himself? So that now justice can exact no more from us. What further have we to do, than with a penitent and

thankful heart to embrace the mercy purchased for us? "Who is he that condemneth," (Rom. viii. 34,) seeing, "Christ hath died, and borne our sins in His own body on the tree?" (2 Pet. ii. 24.) Whatever the wounds of our conscience be, is not the blood of the cross, with hearty repentance, and applied by a lively faith, a sovereign balm of sufficient virtue to cure them? and may we not "by His stripes be healed?" Have we not abundant reason, with the holy Apostle, to "joy in God through our Lord Jesus Christ; by whom we have now received the atonement?" (Rom. v. 11.) Is it not to depreciate the worth, to disparage the efficacy of our Lord's passion, to despair of mercy, or be disconsolate for guilt; as if the cross were not worthy to compensate for our unworthiness, or our Saviour's merits could not balance our disobedience?

3. It may indeed yield great joy and consolation to us to contemplate our Lord upon the cross, exercising His immense charity towards us, transacting all the work of our redemption, defeating all the enemies, and removing all the obstacles to our salvation.

May we not delightfully consider Him as there stretching forth His arms of kindness, to embrace the world, and receive all mankind under the wings of His gracious protection?

Is it not sweet and satisfactory to view our Great High Priest on that high altar offering up His own pure flesh, and pouring out His precious blood, as an universal complete sacrifice for the sins of mankind? His being thus lifted up may signify and remind us, that submission to God's will, suffering for truth and righteousness, humility and patience, are conjoined with and do procure exaltation; that the lower we are in humility, the higher we rise in favour, and the nearer we approach to heaven; "whoso humbleth himself," saith our Saviour, "shall be exalted." (Lev. xviii. 14; Jas. iv. 10; 1 Pet. v. 5.) The cross

was a throne where Humility sat in high majesty, where Patience sat encircled with rays of glory. The same consideration may also remind us how and whence our salvation comes; that our help comes from above, and by looking upwards; that, as in beholding our Saviour upon the cross we must lift up our eyes, so in believing on Him we must raise up our hearts to heaven. In that sublimity, also, did our Saviour show Himself standing erect, not only as a constant sufferer, but as a glorious conqueror, having spoiled principalities and powers. (Col. ii. 15.) There the devil hung disarmed and rifled, quite baffled and confounded. (1 Cor. xv. 54.) There death itself hung gasping, with its sting pulled out, and all its terrors quelled; His death having prevented ours, and procured immortality. (2 Tim. i. 10.) There the world, with its vain pomps and vanities, and bewitching pleasures, hung all defaced and disparaged. (Gal. vi. 4.) There, in a most lively representation, was exhibited the mortification of our flesh with its affections and lusts. (Gal. ii. 20, v. 24, vi. 14; Rom. viii. 13; Col. iii. 5.) There our sins did hang as marks of His victorious prowess, by Him condemned in the flesh, as objects of our horror and hatred. (Rom. viii. 3; 1 Pet. ii. 24; Eph. ii. 15, 16.) There all wrath, enmity, strife, did hang abolished in His flesh, and slain upon the cross, by the blood whereby He made peace, and reconciled all things in heaven and earth. (Col. ii. 14; Col. i. 20.) Further, in His person we may contemplate the state of virtue and goodness in this world, exposed to envy and hatred, to scorn and contempt, and all kinds of hardship. Every good man must hang upon some cross or other; it is our lot and portion, assigned to us by Divine decree, (St. Matt. x. 38; St. Mark x. 30; St. Luke xiv. 26, 27;) to a conformity with this image and pattern of the Son of God we are predestinated, (2 Cor. iv. 10, 12; Rom. viii. 17, 29; 1 Thess. iii. 3;) “we must, through

much tribulation, enter into the kingdom of God," (Acts xiv. 22,) and "all who will live godly in Christ Jesus must suffer persecution." (2 Tim. iii. 12.)

1. How can the meditation on His sufferings otherwise than inflame our hearts with love, to think what sharp pain and what indignity and shame our Saviour willingly endured for us! This consideration is also most useful to render us very humble, and sensible of our weakness, vileness, and wretchedness. For how low was that our fall, from which we could not be raised without such a depression of God's only Son! How great is that weakness, which needed such a succour to relieve it! How abominable must be that iniquity, which might not be expiated without so costly a sacrifice! Is it not madness for us to be conceited of any worth in ourselves, to confide in any merit of our works, to glory in any thing belonging to us? What more palpable confutation can there be of human arrogance and vanity, of all lofty imaginations, presumptuous confidences, self-pleasings, and self-admirings, than in that tragical cross?

2. What detestation of our sins must it also raise in us, that brought such torture and reproach upon Him! Judas, the Jewish priests, and Pilate, were the instruments of His affliction. But our sins were the first and main causes of that woful tragedy; for "He was delivered for our offences," (Rom. iv. 25;) it was they that cried, Crucify Him. "He became a curse for us," (Gal. iii. 13,) "and was wounded for our transgressions, and bruised for our iniquities." (Isa. liii.) What can be more effectual to breed in us remorse and penitential sorrow, than reflection upon such horrible effects proceeding from our sins? How can we but vehemently grieve, when we remember ourselves, by them, to have been the betrayers, the slanderers, the scorers and murderers, of God's dear Son, our best friend and loving Saviour? How can it also but deter us from the wilful commission

of sin, to consider that by it we do "crucify afresh the Son of God, and put Him to open shame," (Heb. vi. 6; x. 29,) despising all His kind endeavours for our salvation, and defeating His gracious purposes?

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." (Rev. i. 5, 6.) "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen." (Rev. v. 13.)—*Barrow*.*

COLLECT.—Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth, through the merits of the same Thy Son Jesus Christ our Lord. Amen.—*First Sunday after Easter*.

VII.—ON THE PASSION.

GIVEN Thine only Son to be unto us both a Sacrifice for sin, and also an ensample of godly life.—*Second Sunday after Easter*.

Let us not say unto Christ, with the Jews, "Come down from the cross;" but let us fasten ourselves to His cross. Let us go, with the blessed Virgin, to Mount Calvary, and when we have beheld until they have done crucifying the Son of God, then, with Joseph and Nicodemus let us take down and anoint His crucified body with sweetest perfumes of praise our hearts can yield. Was there nothing in heaven or earth that could have been offered else? Must none be offered to make reconciliation for man but the Son

* See Serm. XXXII. vol. ii. 26; vol. iv. and "Exposition of the Creed."

of Man? Stand and hear a little, O sinful man, thy Saviour Himself speaketh to thee; "For thy sake do I suffer all this; for thy sake do I offer Myself a sacrifice upon the cross; all this I do for love of thee; thy sins are the thorns that pierced My head, the spear that opened My side, thy delicacies were the vinegar and gall that I drank; thy liberty and looseness the nails that fastened Me to the cross. See whither thy sin, thy vanity, O man, hath brought Me! Behold Me suffering for thee to reconcile thee My Father!"

Doth He not by this, O christian man, inflame thee with His love, strengthen thee with His merit, and comfort thy sorrowful heart with His abundant mercy? O christian man, learn to hate sin which was so heinous; and as often as thou art at leisure to meditate of the passion of Christ, (which thou shouldest daily do,) call to mind, as the greatness of thy sins, so also the greatness of His love who died for thy sins, that as in the one thou mayest bewail thy own wickedness, so in the other thou mayest acknowledge His bounty and mercy towards thee, in redeeming thee from the same.

Four things there are which we should meditate upon concerning the passion of our Saviour Christ: 1st, for imitation; calling to mind His patient sufferings, we should not abhor suffering, or murmur against tribulations: 2dly, for compassion; we ought to consider with grief of mind, that our sins were the cause of all this, and, therefore, we should truly repent of them: 3dly, for admiration: 4thly, to resolve to give our bodies, as the Apostle speaketh, "a sacrifice to serve Him, who hath given Himself a sacrifice to save us." (Rom. xii. 1.) Here we learn in times of extremity to offer unto God our sorrowful sighs and supplications; and though we seem to the eye of the world to be forsaken, yet we may take comfort in His mercy who is near unto all them that call upon Him. (Psa. l. 15, xci. 15, cvii. 13.) Up, O christian soul,

and with the dove make thy nest in the holes of this Rock. Behold the wounds of thy Saviour: come to this Ark, whither all repair to save themselves. Stand, and behold a little, with the devout women, the body of thy Saviour upon the cross; see Him afflicted from top to toe; see Him wounded in the head to heal our vain imaginations; see Him wounded in the hands to heal our evil actions; see Him wounded in the heart to cure our vain thoughts. The blood of Abel cried, "Justice, justice;" but the blood of Christ cried, "Mercy, mercy." Oh, that we had hearts to meditate of the passion of our Lord! There is nothing of which we ought more to think, to speak, to read, or meditate of, than this; because the remembrance hereof appertaineth to the salvation of our souls, increaseth faith, driveth away despair, giveth fortitude against the afflictions of the world, strengtheneth us against temptations, filleth the mind with joy, causeth a loathing of sin, and stirreth us up to all devotion. This our Saviour Christ well thought upon, when He left so high a Sacrament, so full of heavenly mysteries, for the continual renewing in our hearts of this His most blessed passion. O blessed Jesus, should ever unthankfulness of this love of Thine creep upon us? Should not Thy precious blood soften our adamant hearts? Oh infinite goodness, and freely offered! Thou hast offered Thyself unto Thy Father a sacrifice for our sins; there is no burden heavier than sin; this Thou hast eased us of. O blessed Son of God, "While I live," saith David, "will I call upon the Lord; yea, as long as I have any being." (Psa. cxlvi. 2.) We will offer unto God the sacrifice of thanksgiving, and praise His name for ever and ever, who ought to be praised."—*Sutton*.*

COLLECT.—Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son

* "Disce Vivere, chap. xxvii. Ed. Christian Knowledge Society.

our Saviour, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection, through the same Jesus Christ, our Lord. Amen."—*Palm Sunday*.

VIII—DEATH AND BURIAL, &c.

WAS crucified, dead, and buried; He descended into hell.—*Apostles' Creed*.

Descended into hell.—*Athan. Creed*.

As Christ died for us, and was buried, so also is it to be believed that He went down into hell.—*Art. III*.

(See Matt. xxvii.; Mark xv. 42, 47; Luke xxiii. 50—56; John xix. 38—42; 1 Cor. xv. 3, 4; Acts ii. 25—31.)

IX.—ON THE RESURRECTION OF OUR BLESSED SAVIOUR.

"THE third day He rose again from the dead."—*Apostles' Creed*.

"The third day He rose again, according to the Scriptures."—*Nicene Creed*.

"Rose again the third day from the dead."—*Athan. Creed*.

"Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature."—*Art. IV*.

WHEREFORE, O faithful christian man, "rejoice in the Lord; yea," saith the Apostle, "again I say, rejoice,"—rejoice in the resurrection of thy Saviour, for many are the benefits that hence arise. Now is thy

Lord returned from the battle, nay, from the conquest over the devil, sin, hell, and death; "thanks be unto God which giveth us the victory through our Lord Jesus Christ." Believe that His resurrection was the cause of thine; for He which raised Christ from the dead, shall also raise these our mortal bodies by His Spirit that dwelleth in us. If thou consider this, thou shalt have consolation against all fear and dread of death, for thou mayest say, "I know that my Redeemer liveth."—(John xi. 25, 26.) What is there more necessary for our christian meditation, than here to call to mind that it was He who did redeem Israel? that, as He rose powerfully in Himself, so also did He in those who believe. In the passion and resurrection of Christ our Saviour, consisteth the sum of all our happiness. "He died for our sins, and rose again for our justification. Unless He had died, we had not been delivered from sin and death; and unless He had risen from the dead, we had not received the comfort of rising again from the dead. Now, we must not only acknowledge with the mouth, or believe in the heart, this sacred truth of the resurrection, but we must also be raised up in newness of life. "We are," says the Apostle, "buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." (Rom. vi. 4.) And this is the similitude which we do carry of His resurrection. This is to set our affections on things above. (Col. iii. 1.)

What a joyous thing is it now to be strengthened in the faith of the resurrection, in regard of the calamities of this life; for what shall dismay us, seeing the members hope to be joined with their Head? The Head doth not rise without the body. The Head is risen; the body, therefore, shall rise.

There are in the world four sorts that are diversely affected toward this article of the Resurrection. Some receive neither joy nor sorrow; some think and

speak of it, but they persevere not therein, (being) corrupted by the world ; some there are, who, with the chief priests and pharisees, cannot endure the fame of Christ ; but some there are who, with the disciples, rejoice, and never rest until they come unto the Sepulchre, and these see it so as it was told them ; and Christ, by faith, appeareth unto them ; they go not with Mary from thence, but are weeping, until His grace speak comfortably to them, when they rejoice and say, "The Lord is risen indeed, and hath appeared unto us." And these are they who "have part in the first resurrection, for on such the second death hath no power." (Rev. xx. 6.)

This first resurrection is to receive Christ Jesus in true faith, and to rise from sin by newness of life ; and these also shall one day have part in the last resurrection, when they shall sit with Christ, who is risen before ; when they shall live with Him and reign with Him in the kingdom of heaven.—*Sutton*.*

COLLECT.—Grant, O Lord, that, as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so, by continual mortifying our corrupt affections, we may be buried with Him ; and that, through the grave and gate of death, we may pass to our joyful Resurrection ; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

X.—THE ASCENSION OF OUR BLESSED LORD.

HE ascended into heaven, and sitteth at the right hand of God the Father Almighty.—*Apostles' Creed*.

And ascended into heaven, and sitteth on the right hand of the Father.—*Nicene Creed*.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty.—*Athan. Creed*.

* Disce Vivere, chap. xxviii.

Wherewith He ascended into heaven, and there sitteth.—*Art. IV.*

Our Lord, after His resurrection, having consummated what was necessary to be done by Him upon earth, for the confirmation of our faith, and the constitution of His Church, “He was received up into heaven, and sat on the right hand of God.” (Mark xvi. 19.)

“And He led them out as far as Bethany, and He lifted up His hands and blessed them. (Luke xxiv. 50, 51.)

“And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.”—(Acts i. 9.)

Now, for the ends and effects of our Lord’s ascension, and His abode in heaven at God’s right hand, they are in Scripture declared to be chiefly these:—In general, our Lord by them was invested in the complete exercises of all the offices, and in the full enjoyment of all the privileges, belonging to Him as perfect Mediator, Sovereign, King, High Priest, and Prophet of God’s Church and people.

1. Our Lord did ascend unto, and doth reside in heaven, at the right hand of God, that as a King He might govern us, protecting us from all danger, relieving us in all wants, delivering us from all evil; that He might subdue and destroy all the enemies of His Kingdom and our Salvation; and whatsoever doth oppose His glory, His truth, and service. “The Lord said unto my Lord, Sit Thou on my right hand, until I have made Thine enemies Thy footstool.” (Psa. xx. 1.)

“And this Man,” saith the Apostle, “after He had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting, till His enemies be made His footstool.”

He doth also thence dispense grace and mercy to

His faithful subjects; for, "having ascended up on high He led captivity captive, and gave gifts unto men," &c. (Eph. iv. 8; Psal. lxxviii. 18.)

2. That, as a priest and advocate, He might there intercede for us, for the pardon of our sins, for the acceptance of our persons, for the success of our prayers, for the supply of our needs, and the bestowing of all benefits upon us; representing His merits, pleading our cause, presenting our supplications, and interposing His favour and authority in our behalf. "He ever liveth to make intercession for us," (Heb. vii. 24;) He is our High Priest, sitting at the right hand of the Majesty in the heavens, (Heb. iv. 14; viii. 1,) there performing that office for us: Who shall condemn? "It is Christ, who is ever at the right hand of God, who also maketh intercession for us." (Rom. viii. 34.) "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous," (1 John ii. 2;) "through Him we have access by the Spirit unto the Father." (Eph. ii. 8.) Hence, in His name, and through Him, it is that we are enjoined to present our prayers, thanksgivings, and all our services. (Col. iii. 17.)

3. Our Saviour tells us, that it was necessary He should depart hence, (to exercise his prophetic office) by imparting to us His Holy Spirit to enlighten, sanctify, and comfort us, (Luke xxiv. 49;) "If I go not away," He says, "the Comforter will not come unto you; but if I depart, I will send Him unto you." (John xvi. 7.)

4. Again, our Saviour tells us He went to heaven to prepare a place for us, (John xiv. 2,) to prepare mansions of joy and bliss in God's presence, where is fulness of joy and pleasures for evermore. (Psal. xvi. 2.) He is our forerunner into heaven, (Heb. vi. 20,) that hath disposed things there for our reception; it is His will, that, where He is, there we should be also, that we might contemplate and partake of His

glory. (John xvii. 24.) It was indeed our Lord's ascension which did unlock the gates of heaven, which quenched the flaming sword, which guarded Paradise from men.

5. It was indeed an effect of our Lord's ascension, that all faithful Christians are with Him in a sort translated into heaven; for where the Head is, there the body is. The true objects of our affection, and all our hopes, are transferred thither; whence heaven becomes our only true country, our abiding city, (Heb. xiii. 14,) our real home, (Heb. xii. 22;) we having here no true rest, no settled mansion, no certain estate; but indeed being strangers, pilgrims, (Heb. xi. 13; 1 Pet. i. 17, ii. 11,) and sojourners (Eph. ii. 19) on earth. We are "fellow-citizens with the saints, and of the household of God." (Col. i. 5, 13, iii. 3; Gal. vi. 14.)—*Barrow*.*

XI.—PRACTICAL EFFECTS OF THIS DOCTRINE.

SUCH are the principal ends and effects of our Lord's ascension, the consideration of which should have much influence on our practice.

1st. Is Christ ascended and advanced to this glorious eminency at God's right hand? Then let us answerably behave ourselves towards Him, rendering Him the honour and worship, the fear and reverence, the service and obedience, suitable and due to His state.

2dly. These points afford ground and matter of great joy and comfort to us. Have we not cause to rejoice, that our Lord hath obtained so absolute and glorious a victory? Shall we not be pleased, that we have so good a Friend in so high a place, and so great power, who is so willing and able to do us good? Shall we not be glad, that we have so merciful and kind an Intercessor always resident at the throne of God? What enemies need we fear? what good can

• Exposition of the Creed.

we want, or what events can trouble us, seeing that all things are ordered by His good hand? Will He see us need any convenience? Will He suffer any thing to hurt us, or let us be oppressed by mischief or distress? Be our cause in this world what it will, considering where our Lord is, we have great cause to be cheerful, according to His injunction, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John xvi. 33.)

It especially serves to cherish and strengthen all kind of faith and hope in us; and to quicken in us that blessed hope of a joyful and happy rest after the troubles and sorrows of this wretched life; "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." (Heb. vi. 19.) Likewise it serves to excite and encourage our devotion; for having such a Mediator, ever ready to present and further our petitions, what should deter us from cheerfully, upon all occasions, addressing ourselves to God? We may "therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need;" for He has promised, "that whatsoever we shall ask in prayer, believing, we shall receive." (Matt. vii. 8, xxi. 28; Mark xi. 24; John xiv. 13, xv. 7, xvi. 23.)

Lastly, the consideration of these points should elevate our thoughts and affections from these inferior things unto heavenly. "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." (Col. iii. 1.) To the Head of our body we should be joined; where the Master of our family is, there should our minds be, ready to serve Him; where the city is, whose citizens we are, and where our final rest must be, there should our thoughts be, careful to observe the laws and orders that we may enjoy the privileges. "Christ is our life," (Col. iii. 4,) and shall our souls be parted from our life? Christ again is our hope, (Col. i. 27;

1 Tim. i. 1,) and shall our mind and hope be asunder? Christ is the principal object of our love, trust, joy, and best affections; and shall our affections be severed from their best objects? By His being in heaven, all our treasure is there; and where our treasure is, there "should our hearts be also;" if they are not, it is a sign we take Him not for our best treasure. In our spirits we should be ever present and conversant with our Lord; contemplating Him with the eye of faith, fixing our love upon Him, placing our confidence in Him, directing our prayers and thanksgivings to Him; meditating upon His laws, His gracious promises, His holy life, and His merciful performances for us. We should not, (by fixing our hearts and desires upon the vain delights, sordid interests, empty glories, and sinful enjoyments of this world, nor by careless neglect of heavenly things,) separate ourselves from Him. No; let us, unloosing our hearts from these things, and with them soaring upward, follow and adhere to our Lord, so shall we anticipate that blessed future state, and assure to ourselves the possession of heaven; so, here enjoying our Lord in affection, we shall hereafter obtain a perfect fruition of His glorious and blissful presence; the which, God of His mercy and grace vouchsafe us, through the same our ever blessed Saviour, to whom be all glory and praise for ever.—*Barrow*.*

COLLECT.—Grant, we beseech Thee, Almighty God, that, like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee, and the Holy Ghost; One God, world without end. Amen.—*Ascension Day*.

* Exposition of the Creed.

XII.—PRACTICAL REFLECTIONS ON THE ASCENSION.

AND ascended into heaven, and sitteth on the right hand of the Father.—*Nicene Creed.*

Where doth Christ leave His disciples but upon Mount Olivet, where He had often prayed with them, and they with Him? from thence Christ ascended. When we have done our devotions in the world, and done with the world; when we have blessed our brethren by holy actions, assembled in one accord in prayer, given them good examples, by good instructions taught them what to do,—from Mount Olivet (let) our last devotions and prayers ascend unto God; or (if prayers cannot be mentioned in words) let our hands be uplifted, and our hearts on high. Our devotion and prayer is the mountain from which we ascend; and for God's sake (saith St. Bernard) let it not seem wearisome to abide long on this mountain; but let us raise up our minds, and our hearts, and our hands unto heaven, and let us ascend with our Lord ascending. Let us follow the Lamb whithersoever He goeth; let us follow Him suffering, by mortifying the flesh; let us follow Him rising, by newness of life; but most joyfully of all, let us follow Him ascending, by setting our affections on heavenly things. No small comfort is it to have this assured, that howsoever we are kept down for a time, yet we shall one day ascend to the full accomplishment of our good desires.

In the meantime, what should we but follow Him, in whom we ascend, in the sweet smelling savour of His perfumes; knowing that pride cannot ascend whither humility is gone; that hatred cannot come whither love is ascended; that vice cannot approach where virtue is exalted; that impiety may not appear where holiness itself is seated; and therefore to follow Him in humility, in love, in virtue, in holiness, are,

as it were, the steps of ascending to come unto the place where He is gone before. And here it is not amiss to call to mind some virtues of our Saviour precedent to His ascension.

1st. He was obedient unto His Father's will; we see after all His obedience how He is exalted to heaven, as if obedience were the way thither. -

2d. We may consider His humility according to that, "He which ascended, first descended," (Eph. iv. 10,) to show that humility also, in going down to a lowly conceit of ourselves, is the second step in this course of following Him.

3d. We may consider His patient suffering, according to that, "if we suffer with Him, we shall also reign with Him." (2 Tim. ii. 12.)

Many there are that would ascend, but yet will never endeavour themselves to walk the way of ascending there; with the sons of Zebedee would sit on the right and left hand in Christ's kingdom, but they will not taste of Christ's bitter cup. Others there are which, fearing they cannot ascend, have their whole hearts buried in the earth, where they are content to abide. A third sort there are, which so load themselves with the cares of this world, and are so heavy, that they never lift up their minds to heaven; and sure a lamentable thing is it, that Christ, with so much labour, having laid out a way for us, so few there are that follow Him in this way.

Oh that we would mark, and marking, keep the happy course of Christ's ascending! for even in ascending many err; the angel would ascend, but of an angel he became a devil; man would ascend in Paradise, but from a happy creature he became miserable: both fell by affecting power and knowledge, and many follow this course. Now Christ has taught us the true way of ascending; He first descended, and then ascended. These were Christ's ascensions: He ascended unto the mount to pray, to teach; He

ascended the ass to weep, the cross to suffer, and, after all, He ascended heaven to reign in glory. These are the true degrees of ascending;—1st. We must ascend to prayer. 2d. We must ascend the mount to learn the way to blessedness. 3dly. We must ascend the mount to contemplate of glory, as He did when He went to be transfigured. 4thly. We must ascend upon our carnal appetites to weep for our sins. 5thly. We must ascend unto the cross to be crucified unto the world; and so last of all we shall ascend, in good time, by the grace of God, to rejoice with Christ in glory.

“To all this,” saith St. Bernard, “may be annexed this short form of ascending:—First, we must ascend *to* our heart, that is, to the knowledge of ourselves; then *in* our heart, that is, to acknowledge our own infirmities; next, from our heart, that is, from the love of ourselves; and, last of all, *above* our heart, that is, to the love of Christ.” What doth our christian love on earth, when Christ, our Head, is in heaven? If we love Him, why are not our affections with Him in heaven?

And here we may observe how Christ departed from His Apostles:—First, He leadeth them out of the city; to wit, from the concourse of sin; 2dly, He leadeth them to Mount Olivet, a place of prayer; 3dly, He blesseth them; this done, He ascendeth; and this doing, all faithful believers ascend.—*Sutton.**

COLLECT.—O God the King of glory, who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.—*Sun. aft. Asc.*

* Disce Vivere, chap xxix.

XIII.—ON CHRIST'S COMING TO JUDGMENT.

FROM thence He shall come to judge the quick and the dead.—*Apostles' Creed.*

And He shall come again with glory to judge both the quick and the dead.—*Nicene Creed.*

From whence He shall come to judge the quick and the dead.—*Athan. Creed.*

The original right and absolute power of judging doth inseparably pertain to God Almighty, whose creatures, whose servants, whose subjects we are, and consequently to whose judgment we stand obnoxious. Now that immediately God should administer any judgment, is incongruous to His nature and to ours; it is particularly unsuitable to the manner of this judgment, which God designeth to be such as may pass openly before all the world, to the conspicuous declaration of His glorious justice and mercy, to the clear satisfaction and conviction of all persons interested therein; which, that it might be, it was fit, as St. Austin saith, that they who were to be judged should see their Judge. But the glorious and dreadful presence of God cannot be discernible by us, or would not be supportable. "He," saith St. Paul, "dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see." (1 Tim. vi. 16.) "And thou canst not see my face," saith He to Moses, "for there shall no man see me and live." (Exod. xxxiii. 20.) That Majesty, before which the purest seraphims, being dazzled with its infinite brightness, are constrained to veil their faces, (Isa. vi. 2,) that presence, of which the Prophet saith, the mountains quake at Him, and the hills melt, &c., (Nah. i. 5; Psal. xviii. 18,) how should frail and impure flesh sustain? how should guilty sinners appear before Him? Who may stand in His sight when He is angry—at whose wrath the earth shall tremble, and

the nations shall not be able to abide His indignation? (Psa. lxxvi. 7, cxxx. 3, cxliii. 2; Jer. x. 10.) What mortal ear could endure that voice, at which the earth melteth? (Psa. xlv. 6.) It being therefore from the Divine excellency impossible or inconvenient, that God Himself, immediately as such, should exercise judgment; it hath pleased Him, in His stead, to constitute one most fit for that employment—His beloved Son Jesus, our blessed Mediator and Saviour; the same who, with most admirable condescension of grace and charity, did once come hither in our nature to rescue us from sin and misery, who underwent so many crosses and troubles for us; who freely laid down His life to redeem and save us; He it is, who is decreed and determined by God to be our Judge. (John v. 22; Rom. xiv. 10; 1 Cor. xv. 27; Acts xvii. 31; 2 Cor. v. 10.) So that as in our nature He performed all that was requisite to save us, as in our nature He was exalted to God's right hand to rule and bless us; so for consummation of all done in our regard, He shall in our nature appear to judge us.

It was requisite (as we before touched) that the Judge should be visible and audible; such whom the parties concerned might (without extreme surprise and amazement) discern and converse with, in order to their clearer and fuller satisfaction or conviction; such our Lord, the Son of man, clothed with glorified flesh, will be. His mild and sweet, though bright and stately aspect, all men may be capable of seeing; His calm and clear voice all men may hear. Him the just may with cheerful satisfaction behold, smiling upon them with gracious kindness; and the wicked also, with sad confusion, may view, frowning toward them with just disdain. Those with comfortable joy may hear Him acquitting, commending, and blessing them; those with due regret, also may hear Him convincing, reproofing, and denouncing the fatal curse on them: so that the former, with humble thankful-

ness, shall acknowledgd and praise His grace; the latter, with shameful horror, constrainedly shall confess their guilt before Him. (Matt. xxiv. 30; Rev. i. 7; Matt. xxv. 34.)

By this designation the glory of God is especially promoted, His most excellent attributes being much illustrated thereby. His wisdom appears in constituting one in all respects most fit to discharge the office, and His goodness most clearly shines therein, for since it was requisite that a judgment should pass upon us, how could the terror thereof be better allayed than by putting it into the hands of His Son? to whose cognizance should we rather submit our actions, than to His? to whom should we rather commit all our life and welfare, than to Him, who by nature is so nearly allied to us, and hath not disdained to call us brethren? who in disposition of spirit is so meek and lowly, so merciful and compassionate? than to Him who hath expressed an excess of kindness towards us; who ardently desireth the salvation of all men, even of his worst enemies; for whom He did willingly spend His blood, for whom dying he earnestly prayed; whom He continually wooeth to repentance? How then could God more plainly express His goodness towards us, than in assigning such a Judge for us?

This appointment of Jesus for our Judge, is apt to raise in us a high reverence and dread of our Saviour. It is also a matter of special comfort and encouragement to consider, that hence we shall find a fair and favourable trial, since it is no enemy that shall judge us, but our best friend. It also duly pondered is most proper to work in us an earnest care and fear of sinning; for how wretched ingratitude will it argue in us to be condemned by such a Judge! So mild and gentle, so benign and favourable to us; so willing to acquit and desirous to save us! with what face, having transgressed His most righteous laws—having rejected all His most gracious offers of mercy and

favour—defeated His most serious purposes, and frustrated His endeavours for our welfare—having violated our manifold obligations and engagements to Him, and abused His inexpressible love and goodness towards us; with what face, I say, having done all this, shall we appear in His presence?

XIV.—PRACTICAL USE OF THIS DOCTRINE.

THE considering (this) is most necessary, and exceedingly profitable in many respects.

1. It greatly doth engage us to be very circumspect in all our conversation, and vigilant over our ways. For since we must render an account of every *thought* harboured in our mind, of every *word* passing through our mouth, of every *action* which we undertake, what exceeding reason have we, with most attentive and accurate regard, to mind whatever we do! (See Matt. xii. 36, 37; Rom. ii. 6; 2 Cor. v. 10.) How *watchful* are we concerned to be that we be not surprised, and unready to yield a good account. (See Matt. xxiv. 42—44; Luke xxi. 34; Rev. iii. 3, xvi. 15; Luke xii. 35—45.)

2. The consideration of this point is the most effectual means possible to beget and preserve sincerity in us; disposing us to live simply, without dissimulation or deceit, speaking as we think, doing what we profess, performing what we promise; for seeing our hearts must be thoroughly searched, our most retired thoughts disclosed, our most secret designs and desires come to light, and be exposed to the public view of angels and men, what profit can it be now to dissemble, to conceal, or to disguise our thoughts or doings?

3. It should render us very sober and serious in all our thoughts, opinions, affections, and actions.

4. It should engage us carefully to improve all

the talents by God's providence and grace committed to us.

5. It may induce us to the observing strict justice and equity in all our dealings. As the Divine law doth extend universally to the prohibition of all iniquity whatever, so the Divine judgment inevitably will reach to all; the least wrongful word, by which we hurt the good name of our neighbour; the least exaction or hard dealing with him, the least overreaching by craft, will surely then be condemned and punished. (1 Thess. iv. 6.) That day will detect all wicked fraud and cozenage, will defeat all unjust might and oppression; no power will be able to break through, no wit shall skill to decline, no favour or friendship will help to keep off the impartial sentence and irresistible stroke of that judgment. (Job xxxiv. 22.) The consideration of this point is apt to breed charity in us; charity in giving, forgiving, and in judging others. It serveth also to support and comfort us against all wrongful dealing, unjust and uncharitable censures, groundless slanders, and undeserved scorns and reproaches of men. (1 Cor. iv. 3; 1 John iii. 21.) It will also guard us from infidelity, and from impatience in regard to the providential dispensation of affairs here.

I conclude, wishing and exhorting that the meditation of this most important affair may be continually present to our minds; that we may seem always to hear the last trumpet sounding in our ears, and through our hearts; that so with pious awe, and with a well-grounded hope, we may expect the coming of our Lord, and may love His appearing; that from hence, being restrained from all impious and vicious conversation, being induced to a circumspect and watchful pursuit of all piety and virtue, guiding our lives inoffensively in all good conscience toward God and man, that with comfort inexpressible, may at that day, from the mouth of our Judge, hear those happy

words, Well done, good and faithful servants, &c., inherit the kingdom prepared for you from the foundation of the world. (Matt. xxv. 34.) Unto the possession whereof, Almighty God, in His infinite mercy, by the grace of His Holy Spirit, vouchsafe to bring us, through the merits of our blessed Saviour Jesus Christ, to whom for ever be all glory and praise. Amen.
—*Barrow*.*

COLLECT.—Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee, and the Holy Ghost, now and ever. Amen.—*First Sunday after Advent*.

* See Exposition of the Creed.

DEVOTIONAL MEDITATIONS

ON THE FOREGOING.

I.—MEDITATION ON THE HUMILIATION OF OUR BLESSED SAVIOUR.

WHO for us men and for our salvation, came down from heaven.—*Nicene Creed.*

O most astonishing condescension! the God of infinite glory, the Lord of all the world, was pleased to put on the form of a servant, and stoop to the condition of the meanest of His own servants. Was it not honour, was it not privilege, sufficient for us, that Thou shouldest be our most gracious Master, but wouldst Thou permit Thyself to be made our Brother and Fellow-Servant? Nay, that Thou who possessest all things, should at the drawing Thy first breath vouchsafe to taste all the inconveniences of poverty and contempt. Hadst Thou made Thy entrance into Thine own world with all the pomp and state of earthly princes, yet even thus the condescension had been amazing; but the Scripture acquaints us, that when Thou wert born there was no room for Thee in the inn; no bed or cradle of state to receive this infant King, and repose His tender body in; but a manger and a stable only; see then and wonder, Christian; see Thy Lord's unspeakable humility; see this strange thing which came to pass at Bethlehem. See Him, who hidest the earth in the hollow of His hand, wrapped up in swaddling clothes, and borrowing even from the brute beasts a room to lay His new-

born body in. Observe this, you that are reduced to homely cottages, and have been brought up in all the straits of a mean fortune; take comfort even from your wants, when you behold your God submitting to all those hardships, which are so apt to provoke your complaints and discontent: your God, I say, choosing to be made like one of you, taking a part in all your poverty, and preferring a hard and coarse bed before the pomps and delicacies of a palace, or the conveniences of them who live in luxury and ease. See this, you *rich* and *proud*, that pride yourselves upon sumptuous dwellings and gay furniture; learn what an estimate you ought to make of painted roofs and curious hangings, when the King of kings despised these vanities, and rather chose to grace the mattresses and straw of the poor, by making such His lodging? How can you, with such haughty disdain, abhor the meanest provisions of this kind, when that young prince who had all things in his power, preferred a bundle of straw and a manger in common with beasts, before your down, and all your silks and velvets?

But neither was this the only mark, that Thou, my Saviour, camest into the world on purpose to suffer hardship. For the malice of men was immediately awakened, and armed itself against Thee. Thy life set out in persecution, and was no sooner given, than endeavoured to be taken away. The treacherous respects of a jealous tyrant laid snares for this supposed rival of his crown; and whilst Thou wert yet hanging on Thy mother's breasts, the sword of Herod was escaped by flight into a strange land. (Matt. ii. 31.) So soon didst Thou commence a suffering Redeemer, so soon a sufferer; not in Thy person only, but in the members of Thy mystical body too; for Thou wert persecuted in all those innocent babes, who were barbarously torn from their mother's arms, and upon Thy account butchered by the sword of cruel Herod.—*St. Anselm.*

II.—REFLECTIONS ON THE MOCKING AND CRUCIFIXION OF OUR LORD.

SUFFERED under Pontius Pilate, was crucified.—*Apostles' Creed.*

Awake now, my soul, and shake thyself from the dust; read this account with due attention, weigh every circumstance, and consider this excellent Person, whom the history of the Gospel, like a glass, sets present before thine eyes. Think, O my soul, who this is, that appears in the habit and pomp of a king, and yet covered at the same time with the confusion and shame of the most abject slave. Observe this mixture of honour and reproach. He stands before thee crowned, but even that crown is an addition to His torments; and every pointed thorn, of which it is composed, pierces His sacred body, and besmears His glorious face with blood; that adorable face which angels behold with reverence and joy unspeakable, that sheds its bright beams of light, and fills all heaven with transport and triumph. That face which all the rich and great ones of this world shall prostrate themselves before with humble supplications, was then defiled with the spittings of unhallowed lips, and struck with sacrilegious hands; his body is clothed with royal purple, but even that robe contributes to His disgrace, and was intended to provoke the contempt of the spectators. He holds a sceptre in His hand, but such a one as is employed in smiting His adorable head. The insolent creatures fall down upon their knees, and worship Him in sport; they proclaim Him king and insult over him, spit upon His lovely cheeks, and strike Him on the mouth with their fists. See how this King of heaven is ridiculed by His own creatures, and His Almighty Majesty by all possible methods exposed to the derision of the profane rebels. Follow him to the place of execution,

and see how his tender limbs bend under the burden of the Cross. Behold Him carrying the instrument of shame, and disdaining nothing that might render it as exquisite as even His bitterest enemies could contrive to make it. When arrived at the end of his painful journey, vinegar and gall are the refreshments allowed Him ; such was the pity His fainting spirits found, such the recruits of His thirsting soul, bitter as the malice of them who had exhausted His strength by the infinite variety of their tortures.

Look on Him next, stretched on the ground, his limbs extended on the cross, His hands and feet nailed to the cursed tree, and, when it was erected, those wounds torn open by the weight of His body hanging thereby. And in this anguish what were the words His grief extorted from Him ? “ Father, forgive them, for they know not what they do.” (Luke xxiii. 34.)

Oh patience invincible ! Oh charity immeasurable ! not one syllable of angry resentment nor murmuring complaint ; no indignation for such perfect innocence so causelessly injured and abused ; no wishes of revenge, nor imprecations upon the devoted heads of these brutish men ; but even in the extremity of torment, a calm and kind petition to His Father, a word of blessing, and the best excuse alleged in mitigation of their sin. Never was such an instance of meek suffering, never so unwearied a love of enemies, so kind an intercession for pardon since the world began. Remember this, my soul, and, when thou findest thyself apt to be out of temper, for the affronts or wrongs thou sustainest, even when most unkind, most undeserved ; compare thy sufferings with thy Lord’s ; then tell thyself, that He who gave thee command to “ love thy enemies, and pray for them that despitefully use you,” (Matt. v. 44,) did also leave thee an example of doing it, in a case to which thine can never be parallel.

Turn thine eyes this way yet once more, and let

this object now before thee call up at once thy wonder and compassion. For what will move thy tenderest pity, what thy astonishment, if thou art insensible upon this occasion? Thy Lord and Saviour, thy best and dearest friend, naked and despised, His body rent and whealed with scourges, bruised with blows, exposed to public view in the company of the vilest malefactors; as if His crimes had been as black as theirs; abhorred and insulted by His enemies, forsaken by His servants and friends; His hands and feet pierced with iron pins; His limbs distorted with anguish; mocked in the very agonies of death with a bitter potion; His spirit exhausted with pain, and His side pierced with a spear after He was dead. See the blood gushing from His wounds; His head, His hands, feet and side, all sending out their purple streams in great abundance! And can thy eyes behold all this, and still be dry? Oh, no! let my head be a fountain of waters, and my tears swell into a flood; let my whole soul dissolve, and let holy compassion and ardent love be the fire to melt it down. I will weep over this wonderful Man; I will bear a part in all His sorrows. And when the consideration what bitter things they were that He endured, hath spent itself, and had its full effect, the thought how meekly He endured them all, shall minister fresh matter for my tenderness and contrition.—*St. Anselm.*

III.—ON THE PASSION.

Who suffered for our salvation.—*Athan. Creed.*

Say, my soul, if thou canst, how thou shouldest have been affected, hadst thou seen thy Lord in person; seen the King of Angels emptying Himself of majesty, and condescending to converse with men, that men

might be exalted to live and converse with angels ; seen thy God die, to reconcile vile offenders to Himself, and prevent their everlasting death. Oh ! what expressions, what conceptions, what wonder can be great enough, for this unparelled, this amazing love and goodness ! But draw nearer yet, my soul, and take a more distinct view of this tragical and astonishing scene. Couldst thou have seen thy dearest Saviour's side pierced with a spear—would not thy own heart also have been pierced through ? Couldst thou have stood by and beheld the hands and feet of Him that created thee, torn with nails and fastened to the Cross, and the blood that redeemed thee gushing out in streams, and not have sunk thyself with grief and horror ? Say then why thou dost now read, and hear, and meditate upon these things with such slight impression and concern ; why dost thou not drink up the bitter cup of tears, since thy Saviour did, for thee, drink that of His Father's wrath ?—*St. Augustine.*

Consider Him that endured such contradiction of sinners, lest ye be wearied and faint in your minds. —*Heb. xii.*

Oh unspeakable love ! Oh mercy inconceivable ! Oh most amazing condescension ! that God, for the sake of man, should be made man ; that God, for man, should die in the flesh, that He should submit “to be tempted in all things like as we are.” (*Heb. iv. 15.*) See at how inestimable a price man was redeemed—who had enslaved himself to the devil ; and had He not been ransomed at so vast a price, must unavoidably have suffered eternal damnation. Oh, man, how much art thou bound to love God ; and if He calls thee to it, how patiently, how willingly, nay, how cheerfully,

ought thou to endure hardship, torture, and pains, for Him who hath endured so much greater for thee. For "through much tribulation we must enter into the kingdom of God." (Acts xiv. 22.) And therefore let my soul gladly embrace her crucified Jesus; let this moving theme be her constant meditation, that I may never, one moment, be unmindful of Him that died for me. I am determined, from henceforth, "not to know anything save Jesus Christ, and Him crucified," (1 Cor. ii. 2,) lest other vain notions should draw my knowledge from the firm bottom of saving faith. And oh! let this wonderful love of thine take possession of all the love I am capable of.

In thus devoting my whole self to Thee, I shall consult not my duty only, but my happiness too. For those hearts which Thy love has taken possession of, are all tranquillity and joy; there is no place for fear to discourage them, or lust to defile, or anger to distract, or pride to swell, or vain glory to puff them up, or ambition to gall them, or covetousness to narrow, or sorrow to deject, or envy to emaciate them. In short, no disorderly vice disturbs their peace, or corrupts their joy; but they continue firm and calm, like those upper regions where storms have no power.
—*St. Augustine.*

IV.—THE BENEFITS OF MEDITATION ON THE PASSION.

WHEN any sinful imagination solicits me, I straight take sanctuary in my Saviour's wounds; when the flesh weighs down my soul, the remembrance of His sufferings breaks all my fetters, and sets me free by heavenly thoughts. When Satan lays his snares to entrap and destroy me, I flee for help to the tender mercies of my dying Lord, and the enemy soon draws off. If lust be kindled in my breast, I reflect on the agonies of

the Son of God for my sake, and soon are those impure fires quenched. In any sort of suffering or distress, I find no comfort, no relief, to be compared to the consideration of my afflicted Saviour. His wounds are my defence and the support of my soul in any temptation that assaults, or any affliction that befalls me.

Christ died for us; surely, then, the bitterness of death is past. In that death of His is all my hope and trust; I plead no other merit, I ask no other refuge; this is my health, my life, nay, my second and better life, my resurrection from the dead; for my Saviour saith, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die." (John xi. 25.) His mercies are immeasurably great, and how worthless soever I be in myself, yet, while I am looked upon as having a share in these, I cannot be rejected or despised. For His mercies prove Him willing to save, and therefore His power is my best security.

I am, indeed, a very grievous sinner, and my conscience upbraids me with numberless transgressions against God and His righteous laws; but notwithstanding these reproaches of my own breast make me uneasy, and sometimes afraid, yet do I not despair; because this would aggravate all my sin. For he that despairs of forgiveness of his sins, does in effect declare that God is not merciful. Let, then, my foolish misgivings rise ever so importunately, still my hope stands firm, and I reply with assurance, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him;" and that He who made me (in baptism) His son by adoption, loves me exceedingly; that He who is true will be as good as His word; and He that is Almighty can lie under no temptation not to perform it. He can perform His promise to the uttermost, and the

very promising shows Him as willing as He is able. Do thy diligence, O my soul, to love Him, who hath so wonderfully loved thee; set thy affections upon Him who sets His upon thee; and seek Him who hath sought thee. He is the merit, He the reward, He the fruit and end of thy love. Conform thyself to Him in all things. If thou believest Him full of meekness, goodness, and mercy, thou canst but conclude, that He expects all His children should be gentle, compassionate, and humble likewise.—*St. Augustine.*

V.—CHRIST IN THE TOMB.

WAS crucified, dead, and buried.—*Apostles' Creed.*

What place is there more meet for a sinner than this? and where else shall he meet his God but in this place? Lifeless Thou art now, and cold as the rock that encloses Thee, and on which Thy reclining head is laid; and pale indeed is Thy body, which, at every pore hath opened an outlet for Thy life-blood, for our sakes; from Thy hands, and from Thy feet, and from Thy mangled back, and from Thy pierced head, and from Thy wounded side it hath opened its many doors, from all of which Thy overflowing love hath poured itself forth in blood, and hath left Thee pale and bloodless indeed. And wrapped around in Thy sacred swaddling clothes of death, all Thy holy form hath gone, and no vestige nor lineament remains.

Thou who art the Maker and Preserver of heaven and earth, Thou who hast Thy habitation in eternity, in bliss inconceivable, and unutterable glory, hast laid all aside to become this for me. And yet am I colder and harder than that rock on which Thy body is laid; for these rocks were rent at Thy dying; but I have watched Thy dying, and, step by step, followed Thee

from Gethsemane unto this Thy cold tomb, but my heart is not rent; and yet all this hath been, all this is *for me*, but I am not moved; and on me fall the drops of Thy blood, and the cold sweat of Thy death, even as on that rock; but I am not moved

Here it is we may learn the nature of sin; and here we may weigh the world, and see what it comes too; in the stillness of this scene we hear that noise and feverish excitement of life, which we hear not in the midst of it,—that hurry and stir of earthly things, wherein that day will overtake the world unawares. Here, buried with Thee, may we shut out its temptations. Here is Thy sacred Body, stiff and cold; this may teach us to die to this world; this may cool in us that flesh which hath been too often inflamed by luxury or passion; here we may learn shame for our uncharitable words, and thoughts, and deeds, from the love which flowed from Thy bleeding wounds; here may we learn the nature of ambition from Thy prostrate and dishonoured and lifeless form. Here may we learn godly fear, for if the all-merciful Father spared not Thee, His only Son, when Thou stoodest in the place of sinners, how shall *we* escape if we forget Thee? and here may we learn godly love, for if God spared not His own Son for our sakes, there is nothing He will withhold from us if we love Thee. . . . Here wouldest Thou gather us under Thy sheltering wings until the enemy hath gone by; here the true Israelite is commanded to abide in stillness with the sacrifice that is slain. This is that rock into which Thou hast invited us to flee until the tyranny be overpast. Nay, Thou art Thyself that rock, and the cleft of that rock into which Thou hast bid us flee, and concealed us by Thy hand, is Thy own bleeding side: for Thou art Thyself “a place to hide me in,” a place to hide me where I may be hid from mine own self, from mine own purposes, and wishes, and hopes, which have so grievously led me astray.

Oh ! what place is dark enough for the sinner to hide himself in ? What grave is deep enough for him to bury his schemes of selfishness and pride, his thoughts of self-indulgence and ease, his quarrels and disputes ? When all these his sins have brought Thee to this, and Thou art cold and lifeless in the tomb, that we may endure no penalty here for our deserts, but Thou wilt also endure the same with us and for us ; surpassing our misery by Thy love, and our guilt by Thy holiness.—*Williams, On the Passion.**

VI.—ON THE RESURRECTION.

THUS shall I not only be planted together with my Lord in the likeness of His death, but also in the likeness of His resurrection. And on the third day, after the day of rest, when the morning of the eternal Sabbath shall begin to dawn, Thou shalt restore Thy unworthy servant to a new and better life ; then shall I, in this flesh, see the majesty of my triumphant Redeemer, and be filled with the joy of Thy countenance. O my most merciful Saviour, and my God, hasten, hasten, I beseech Thee, that long wished for day ; that what I now behold with the eye of faith, and see only in a glass darkly, I may then see with open face ; that what I now reach forward to by a distant hope, I may then be in actual and full possession of ; that what I now desire according to my poor capacity, I then may grasp and hold fast—be ravished with the enjoyment of, and be entirely swallowed up in the abyss of, Thy rapturous love. O most merciful Saviour ; O my most glorious God ; fain would I expatiate upon this delightful theme, and even now anticipate the joys of Thy glorious Presence ; but words are too weak, and thoughts too narrow ; and therefore let me rather apply myself to what my present condition is qualified for. Praise then the Lord, O my soul, and magnify the

* This most beautiful book should be in the hands of every Christian.

mercies of Thy compassionate Saviour. Tell it out among all the world how exceeding gracious He hath been to thee, and give Him the honours due unto that charming name; for His name only is excellent, and His praise above heaven and earth.—*St. Anselm.*

VII.—ON THE ASCENSION.

WHAT should I seek, but those things above where Christ is at the right hand of God? O ye little vanities! how contemptible are all your pleasures! how low are all your dignities and honours! how base and vile the rest of your temptations, when I look up to heaven, where my Saviour sits in unparalleled glory and majesty! Never speak to me any more; never persuade me to follow worldly lusts. I am dead to all those things, and my life is hid with Christ in God. When Christ who is my life shall appear, then shall I appear with Him in glory. (Col. iii. 3, 4.) But is it that eternal life with Jesus the thing thou seekest? is thy heart *indeed* set on things above? Search and try; dost thou in good earnest travail with high and heavenly designs? Art thou ambitious of nothing so much, as to be like to Jesus; and by self-denying ways to obtain His Glory? Dost thou spare no pains to suppress thy too eager desires for things on earth; to let out thy vain conceits; to sharpen thy appetite after real righteousness; to inflame thy love, to heighten thy desire and hope, to strengthen thy faith, to excite thy watchfulness, and engage thy serious endeavours that thou mayest possess the things above? Is the wisdom from above the crown of thy glory? Humility thy honour? to do good, thy riches and treasure? to be religious thy business? and to rejoice in God thy highest pleasure? does the peace of God, which passeth all understanding, keep your hearts and mind? (Phil. iv. 1.) Art thou above the

threats, the contempt, hatred, oppression, enmities of this evil world? above thine own and other men's passions and peevish affections? so that thou returnest good for evil, kindness for injuries, and prayers for curses? Is thy heart carried aloft in holy prayers? dost thou send up continually the sacrifice of Praise, giving thanks to God for all His benefits? dost thou dwell above in pious meditations of the glory wherein thy Saviour is enthroned? Hast thou purified thy soul in obeying the truth through the Spirit, unto unfeigned love of the brethren? (1 Pet. i. 22.) Is that sweet thing, that heavenly charity, thy dearly beloved, which is the very joy of heaven? then the angels give thee joy of a happy resurrection and ascension with Christ Jesus. The Day-star is risen in thy heart, (2 Pet. ii. 19,) foretelling thy approaching glory. Thou beholdest the morning of eternal joy, the dawning of the day of recompense. And thou mayest rest assured, that God will not leave thee in the grave, nor suffer thee for ever to see corruption, but corruption shall put on incorruption, and this mortality be swallowed up of life. (1 Cor. xv. 53; 2 Cor. v. 4.) Nay, thou mayest now triumph, and say, I am an heir of God and joint-heir with Christ, (Rom. viii. 17;) who hath also given me that Holy Spirit of promise, which is the earnest of our inheritance. (Eph. i. 14). For He hath formed already a model of the heavenly sanctuary within thy breast, where Christ Jesus Himself is enthroned, and the name of God is continually honoured and glorified. And therefore thou mayest humbly conclude in the words of Jesus, If God be glorified in me, God shall also glorify me in Himself. (John xiii. 32.) And oh that the Father of Glory would be pleased more and more to enlighten the eyes of our understanding, &c., see Eph. i. 17—20.

—*Bp. Patrick.**

* Christian Sacrifice

VIII.—AN HUMBLE ADDRESS TO THE EVER-BLESSED SAVIOUR.

To thee, therefore, O blessed Jesus, my tender Redeemer, my merciful Lord, I flee for succour ; I acknowledge and adore Thee as very God : my faith, my hope, and all my desires are fixed on Thee alone. Not as I would indeed, for alas ! my faith is imperfect, my hope feeble, my desires lukewarm and cold ; but, oh, do Thou strengthen my weakness, supply my defects, inflame my zeal. In the meanwhile, to render these inclinations as effectual as I can, I will frequently and devoutly meditate upon the glorious marks of Thy bitter Passion. I see with joy that once derided cross, converted now into a royal banner, a trophy of the glorious conquests gained by Thy triumphant Gospel—a standard set up for all nations and kindreds of the earth to come unto, and fight under. Thy crown of thorns, the nails red with Thy blood, the lance that pierced Thy holy side, Thy wounds, Thy blood, Thy death, Thy burial, Thy resurrection from the grave, and exaltation to the Throne of Glory, shall be the entertainment of my retired thoughts, my daily song, my boast, and the subject of Thy never-ceasing praises. For every one of these conspire to quicken my soul ; and by the contemplation of Thy death, I feel a principle of new and spiritual life kindled or cherished in me. Oh make these means effectual for raising me up from the death of sin, no more to return to corruption ! guard me, I pray Thee, from the subtle insinuations of the Tempter ; strengthen and defend me against his assaults ; make the yoke of Thy commandments easy, and the burden of the cross (which Thou requirest me to bear after Thee), by Thy sustaining comfort, portable and light. Hearken, I beseech Thee, to the voice of Thy servant, and lay upon me that sweet Cross of Thine, which is a tree of life to them

that lay hold on it, that I may finish my course faithfully. Oh that my shoulders might be worthy to bear Thy divine mystical cross; the breadth whereof is a most extensive charity, taking in every creature; the length whereof is eternity, and the depth unsearchable wisdom! Work in me also some resemblance to Thy crown of thorns, by wounding my spirit with true compunction for my past sins, by a fellow-feeling for the sufferings of my brethren, and by taking sanctuary in Thee whensoever troubles and afflictions oppress or threaten me. But above all, I beseech Thee, let Thy life-giving death be most exactly represented in my whole conversation, that I may be effectually dead unto sin after the flesh, but alive unto righteousness through the Spirit. And that I may obtain the privilege of having no particular passage of my crucified Lord's likeness left unimpressed upon me. Let thy word, quick and powerful, strike through my very soul; let it reach to the most secret thoughts and intents of my heart, that as the water and blood started from Thy side in great abundance, so my heart, thus pierced, may overflow with love of Thee, my dearest Lord, and of my fellow-Christians. Finally, wrap Thou my soul in the clean linen of innocence and holiness, that, when it shall depart this mortal body, I may rest in peace and hope; and that when I wake up after Thy likeness, I may enter with Thee into the blissful mansions of Thy heavenly dwelling.—*St. Anselm.*

EXPOSITION OF A CHRISTIAN'S FAITH IN THE HOLY GHOST.

I.—DIVINITY OF THE HOLY GHOST.

I BELIEVE in the Holy Ghost, the Lord, and Giver of life, Who proceedeth from the Father, and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.—*Nicene Creed.*

And the Holy Ghost is God. The Holy Ghost is of the Father and the Son; neither made, nor created, nor begotten, but proceeding.—*Athan. Creed.*

The Holy Ghost, proceeding from the Father and Son, is of one substance, majesty, and glory, with the Father and the Son, the very and Eternal God.—*Art. II.*

The Scripture ascribes to the Holy Ghost all the incommunicable perfections of God. The very epithet of *Holy* (absolutely) is one of them; for as it is in Hannah's song, "There is none holy as the Lord," (1 Sam. ii. 2,) there is none beside God, absolutely and perfectly holy; whence "the Holy One" (Job vi. 10; Isa. xliii. 3, 14, 15; Isa. lvii. 15; Hos. xi. 9) is a distinctive title of God. Yea, the same *Spirit* (eminently put) seems to imply the same. We have, further, the perfections of Eternity, Omnipresence, Omniscience, Omnipotence, attributed to Him. Eternity; for he is expressly called the Eternal Spirit. "Who through the Eternal Spirit offered Himself, without spot, to God." (Heb. ix. 14.) Omnipresence: "Whither," saith the Psalmist, "shall I go from Thy Spirit? or whither shall I flee from Thy presence?" (Psa. cxxxix. 7.) Omniscience: "The Spirit," saith St. Paul, "searcheth all things, even the deep things of God," (1 Cor. ii. 10, 11;) all the things which God knows. To the Holy Spirit is assigned the knowledge of future events, whence He is called the Spirit of prophecy, the Spirit of revela-

tion, the Spirit of wisdom, the Spirit of truth, (Rev. xix. 10; Eph. i. 17, iii. 5; John xv. 26;) for all supernatural light and wisdom have ever proceeded from Him. He instructed all the prophets that have been since the world began, (2 Pet. i. 21,) and enabled them to speak the mind of God concerning things present and future. He guided the apostles into all truth, (John xvi. 13,) and by them instructed the world in the knowledge of God's gracious intentions towards mankind, and all the holy mysteries of the Gospel. (Eph. iii. 5; 1 Cor. ii. 10.)

Absolute goodness, which belongeth only to God; "for there is none good, but One, that is God," (Matt. xix. 17;) but "Thy Spirit," saith the Psalmist, "is good." (Psa. cxliii. 10; Neh. ix. 20; Isa. lxiii. 10.) Perfect veracity: "It is the Spirit that beareth witness, for the Spirit is truth," (1 John v. 6;) truth itself, the highest, most perfect truth. (John xiv. 17, xv. 26.)

Lastly—Omnipotence; demonstrated by all those works which are said to be done by Him: such as, creation, (Gen. i. 2; Job xxxiii. 4; Psa. civ. 30;) working miracles, (Rom. xv. 19;) vivification and renovation of men's minds, (John iii. 5; Rom. viii. 10, 11; Gal. vi. 8;) sanctification, and the like. (2 Thess. ii. 13; 1 Pet. i. 2.)

2. To the Holy Ghost are also assigned the divine names and titles, Jehovah, Lord, God. Often, and on divers occasions, the said things are said to be done by God, or to God, and by, or to, the Spirit. It is said of the distrustful and disobedient Israelites, that "they tempted and provoked the Most High God, and kept not his testimonies." (Psa. lxxviii. 56.) The same, Isaiah thus expresses: "They rebelled and vexed his Holy Spirit." (Isa. lxiii. 10.) St. Peter, in the Acts, chargeth Ananias with having lied to the Holy Ghost, and to God. (Acts v. 3, 4.) Our Lord, as man, was conceived by the Holy Ghost, (Luke i. 35,) and for this reason was the Son of God. He is said to perform miracles, by the power of God,

and by the power of the Holy Spirit, "If I," saith He, "by the Spirit of God, cast out devils," (Matt. xii. 28;) and "If I, by the finger of God, cast out devils." (Luke xi. 20.) The holy Scriptures, because dictated by the Holy Spirit, are said to be inspired by God. The Spirit spake in the Prophets, says St. Peter, (1 Pet. i. 2;) and St. Paul, God spake in them. (Heb. i. 1.) The Holy Spirit doth shed abroad, and work charity in our hearts. (Rom. v. 5.) We are thence said to be "taught of God to love one another," (1 Thess. iv. 8, 9;) yea, every virtue, all holiness, is promiscuously ascribed to God and the Holy Ghost, as its immediate authors. Every faithful Christian is called a temple, (1 Cor. iii. 16, vi. 19,) because the Holy Ghost is especially present in him. "Know ye not," he asks, "that ye are the temple of God?" Whence should we know it? from hence—that God's Spirit inhabiteth you; because the inhabitation of the Spirit is the same with that of God. Again, the Apostle says, "In whom ye also are builded together. for an habitation of God, through the Spirit." (Eph. iii. 22.) How could the Divinity of the Holy Ghost be more expressly declared? St. Paul also calls the Holy Spirit, Lord. (2 Cor. iii. 17.) Lastly, St. John affirms the Father, Son, and Holy Spirit to be One, (1 John v. 7;) and therefore the Holy Ghost is God.

3. The Divine Majesty of the Holy Ghost may also be asserted from the *divine worship* which is to be yielded to Him. Being solemnly baptized in His name, we profess to place our faith and hope upon Him, and do protest our reverence and obedience to Him. Again, together with the grace of our Lord Jesus, and the love of God the Father, we implore the communion of the Holy Spirit. Moreover, what dignity belongs to Him, what reverence is due to Him, appears clearly in that blasphemy against Him is not forgiven.—*Barrow*.*

* Vol. III. Sermon 77, and Sermon on the Blessed Trinity.

II.—OPERATIONS OF THE HOLY GHOST.

WE naturally are void of those good dispositions in understanding, will, and affection, which are needful to render us acceptable to God, fit to serve and please Him, and capable of true happiness in ourselves. Our minds naturally are blind, ignorant, and prone to error, especially in things spiritual: our wills are froward and stubborn, unstable, inclining to evil, and averse from what is really good; our affections are irregular, disorderly, and unsettled; to remove which bad dispositions, and to beget the contrary to them, the knowledge and belief of divine truth, a love of goodness and delight therein, God in mercy doth grant to us the virtue of His Holy Spirit; who first opening our hearts, so as to let in and apprehend the light of divine truth, begetteth divine knowledge, wisdom, and faith in our minds, which is the work of illumination, the first part of His office respecting our salvation.

Then by continual impressions He bends our inclinations and mollifies our hearts, and tempers our affections to a willing compliance with God's will, and a hearty complacence in that which is good and pleasing to God; so producing all pious and virtuous inclinations in us, reverence towards God, charity to man, sobriety and purity as to ourselves, with those heavenly virtues of soul which is the work of sanctification, another great part of His office. (Tit. iii. 5.) Both these operations together do constitute and accomplish that work, which is styled the regeneration, renovation, vivification, new creation, resurrection of a man (Eph. iv. 23, ii. 5; Col. ii. 12, 13; Eph. ii. 10; 2 Cor. v. 17); the faculties of our souls being so improved, that we become as it were other men thereby.

He also directs and governs our actions, continually leading and moving us in the ways of obedience to

God's holy will and law. As we live by Him (having a new spiritual life implanted in us) so we "walk by Him," (Gal. v. 25; Rom. viii. 14); are continually led by His conduct and help. He reclaims us from error and sin; He supports and strengthens us in temptation; He advises and admonishes, excites and encourages us to all works of piety and virtue.

Particularly He guides and quickens us in devotion, showing us what we should ask, raising in us holy desires, and comfortable hopes, disposing us to approach unto God with fit dispositions of mind, love, reverence, and humble confidence. (Rom. viii. 26, 27; 1 John xv. 14.)

It is also a notable part of the Spirit's office to comfort and sustain us, as in all our religious practice, so particularly in our doubts, difficulties, distresses, and afflictions; to beget joy, peace, and satisfaction in us, in all our sufferings and performances; whence He is called the Comforter.

It is also another part to assure us of God's gracious love and favour, and that we are His children, confirming in us the hopes of everlasting inheritance. (2 Cor. i. 22, v. 5; Eph. i. 14.)

The Holy Ghost is also our intercessor with God; presenting our supplications. He crieth in us, and pleadeth for us to God, whence He is called the Advocate. (Rom. viii. 23.)

To which things we may add, that the Holy Ghost bears the office of a soul to the Church of God, informing, enlivening, and actuating the whole body thereof; connecting and containing together the members thereof in spiritual union, life, and motion; especially quickening and moving the governors and pastors; constituting them in their function, and qualifying them in the discharge thereof. (1 Cor. xii. 12, 13; Eph. iv. 12—16; Acts xx. 28; Eph. iv. 11.)—*Barrow.**

III.—OUR DUTIES TOWARDS HIM.

1. WE are upon these premises obliged to render all honour and adoration to the Divine Majesty of the Blessed Spirit.

2. The consideration of these things should work in us an humble affection and devout thankfulness to God, for so inestimable a favour conferred upon us, as is the presence and indwelling, the counsel, conduct, and assistance of His Holy Spirit in us; Him we must acknowledge as the author of our spiritual life, of all good dispositions in us, and of all our good works; to Him, therefore, we must render all thanks and praise, assuming nothing to ourselves.

3. We should earnestly desire and pray for God's Spirit, the fountain of such benefits and graces, such gifts, privileges, joys, and blessings inestimable. If we heartily invite Him, and fervently pray for Him, He will assuredly come to us; for so our Lord hath promised, that our Heavenly Father will give the Holy Spirit to them that ask it. (Luke xi. 12.)

4. We should endeavour to demean ourselves well toward the Holy Spirit; yielding to that Heavenly guest, when He vouchsafes to come unto us, a ready entrance and kind welcome into our hearts; hearken-
ing attentively to His holy suggestions, and carefully obeying them; not quenching the divine light or devout heat He kindles in us; not resisting His kindly motions and persuasions; not grieving or vexing Him; that so with satisfaction He may continue and abide with us, to our infinite benefit and comfort. It should engage us to cleanse ourselves from all filthiness of flesh and spirit, that we may be fit temples for so holy and pure a Spirit to dwell in, lest He, by our impurities, be offended, loathe and forsake us.

5. It is matter of comfort and encouragement to consider that we have such a guide and assistant in all our religious practices, and spiritual warfare. If our lusts be strong, our temptations great, our enemies mighty, we need not be disheartened, having this all-wise, and all-mighty friend to advise and help us: His grace is sufficient for us, against all the strength of hell, the flesh, and the world. Let our duty be never so hard, and our natural force never so weak, we shall be able to do all things through Him that strengthens us; if we will but faithfully apply ourselves to Him for His aid, we cannot fail of success.

IV.—SUPPLICATION TO THE HOLY SPIRIT.

O THOU plenteous source of every good and every perfect gift, shed abroad the cheering light of Thy sevenfold grace o'er my heart. Yea, Spirit of love and goodness, I most humbly implore Thy assistance. Thou knowest my faults, failings, and necessities; the dulness of my understanding, the vehemence of my affections, and the perverseness of my will. When, therefore, I neglect to practise what I know, visit me, I beseech Thee, with Thy grace. Enlighten my mind, rectify my desires, correct my wanderings, and pardon my omissions; so that I may by Thy guidance be preserved from making shipwreck of faith and a good conscience, and at length be safe landed at the haven of eternal rest.—*St. Anselm.*

And now, O Holy Spirit, Love of God, who proceedest from the Almighty Father, and His most Blessed Son, powerful Advocate, and gracious Comforter, infuse Thy grace, and descend plentifully into my heart; lighten the dark corners of this neglected dwelling, and scatter there Thy cheerful beams; dwell in that soul which longs to be Thy Temple. Water that barren soil, and make it fruitful with Thy

dew from heaven. Heal the lurking distempers of my inward man; strike me through with the dart of Thy love, and kindle holy fires in my breast, such as may flame out in a bright and devout zeal, burn up all the dross of sensual affections, and diffusing themselves through every part, possess, and purify, and warm my whole Spirit, soul, and body. Oh that it may please Thee to come to me, Thou kindest Comforter of mourning souls; Thou mighty defence in distresses, and ready Help in time of need. Oh come, Thou purger of all inward pollutions, and Healer of spiritual wounds and diseases. Come, Thou strength of the feeble, and Raiser of them that fall. Come, Thou putter-down of the proud, and Teacher of the meek and humble. Come, Father of the fatherless, and just Avenger of the widows. Come, Thou hope of the poor, and refreshment of all that languish and faint; Thou star and guide of them that sail in the tempestuous sea of the world; Thou only haven of the tossed and shipwrecked. Come, Thou glory and crown of the living, and only safeguard of the dying. Come, Holy Spirit, in much mercy, make me fit to receive Thee, and condescend to my infirmities. All which I beg for the sake of Jesus Christ my only Saviour, who in the Unity of Thee, O Holy Spirit, liveth and reigneth with the Father, one God, world without end. Amen.—*St. Augustine.*

V.—THE HOLY CATHOLIC CHURCH.

I BELIEVE the holy Catholic Church.—*Apostles' Creed.*

One Catholic and Apostolic Church.—*Nicene Creed.*

1. The Church is one, though the members be many, because they all agree in one faith. There is one Lord, and one faith; and that faith once delivered to the saints, which whosoever shall receive, embrace, and profess, must necessarily be accounted one in

reference to that profession. They which believe the same doctrine delivered by Christ to all the Apostles, delivered by all the Apostles to believers, being all professors of the same faith, must be members of the same Church. And this is the unity of faith.

2. Many persons and Churches, howsoever distinguished by time and place, are considered as *one* Church, because they acknowledge and receive the *same Sacraments*. Now, as there is but one Lord, and one faith, so also is there but one baptism; and, consequently, they which are admitted to it, in receiving it, are one. Again, at the institution of the Lord's Supper, Christ commanded, saying, Eat ye all of this—drink ye all of this; and all by communicating of one, become, as to that communication, one. (1 Cor. x. 1, 4, 17, xii. 13.) So all believing persons, and all Churches congregated in the name of Christ, washed in the same laver of regeneration, eating of the same bread, and drinking of the same cup, are united in the same cognizance, and so known to be the same Church. And this is the unity of the Sacraments.

3. They which are all of one mind, whatsoever the number of their persons be, they are, in reference to that mind, but one; as all the members (of the body) howsoever different, yet, being animated by one soul, become one body; keeping the unity of the Spirit in the bond of peace. This is the unity of charity.

Lastly. All the Churches of God are united into one, by the unity of discipline and government, by virtue whereof the same Christ ruleth in them all. For they have all the same pastoral guides (bishops, priests, and deacons) appointed, authorized, sanctified, and set apart by the appointment of God, by the direction of the Spirit, to direct and lead the people of God in the same way of eternal salvation. And this is the unity of regiment and discipline.

Now, the Church may be called *holy*, in several

respects. 1st. In reference to the vocation by which all the members thereof are called, and separated from the rest of the world, to God. (2 Tim. i. 9.) 2d. In relation to the offices appointed, and the powers exercised, in the Church, which by their *institution* and *operation* are holy. 3d. Because whosoever is called to profess faith in Christ, is thereby engaged to holiness of life. (2 Tim. ii. 19.) 4th. In regard to the end of constituting a Church in God, was for the purchasing a holy and precious people; and the great design thereof was for the begetting and increasing holiness; that, as God is originally holy in Himself, so He might communicate His sanctity to the sons of men.

The Apostle hath also delivered another kind of holiness, which cannot belong unto the Church, taken in so great a latitude. (See Eph. v. 25—27.) We cannot imagine that the whole body of men could ever be so holy, as to be without spot, wrinkle, blemish, or any such thing. (Eph. v. 27.) It will be therefore necessary, within the great complex body of the universal Church, to find that Church to which this absolute holiness doth belong. The Church, as it embraceth all the professors of the true faith of Christ, containeth in it not only such as do truly believe and are obedient to the word, but those, also, which are hypocrites and profane. Within, therefore, the notion of the Church, are comprehended good and bad, being both externally called, and both professing the same faith. There are many called, of all which the Church consisteth; but there are few chosen of those which are called. (See Matt. xiii. 24, 30, 47, xxii. 10.) I conclude, therefore, as the ancient Catholics did against the Donatists, that within the Church are contained persons truly good and sanctified, and hereafter saved; and, together with them, other persons, void of all saving grace. Such communicate with the rest of the Church; and

when they pass out of this life, die in their sins, and remain under the eternal wrath of God; as they were not in their persons *holy*, while they lived, so are they no way of the Church after their death, neither as members of it, nor as contained in it. Through their own demerit, they fall short of the glory unto which they are called, and being by death separated from the external communion of the Church, and having no true internal communion with the members and the Head thereof, are totally and finally cut off from the Church of Christ. On the contrary, such as are efficaciously called, justified, and sanctified, while they live are truly holy, and when they die are perfectly holy; nor are they by death separated from the Church, but remain united still by virtue of that internal union by which they were before conjoined, both to the members and the Head. And at the end of the world, when all the wicked shall be turned into hell, and, consequently, all cut off from the communion of the Church,—when the members of the Church remaining, being perfectly sanctified, shall be eternally glorified,—then shall that be completely fulfilled, that Christ shall present unto Himself a glorious Church, which shall be holy, and without blemish. (Eph. v. 17.)

The next affection of the Church is universality.—I believe the holy Catholic Church. This catholicism consisteth, generally, in universality, as embracing all sorts of persons,—as to be disseminated through all nations,—as comprehending all ages,—as containing all necessary and saving truths,—as obliging all conditions of men to all kind of obedience,—as curing all diseases, and planting all graces, in the souls of men. Catholic is often added in opposition to heretic and schismatic, expressing a particular Church, continuing in the true faith, with the rest of the Church of God.

The necessity of believing the Holy Catholic

Church, appeareth, 1st, in this; that Christ hath appointed it as the only way unto eternal life. (Acts ii. 47.) Christ never appointed two ways to heaven, nor did he build a Church to save some, and make another institution.

2. It is necessary to believe the Church of Christ,—which is but one, that, being in it, we may take care never to cast ourselves, or be ejected, out of it. A man may, by an act of his own, cast out, or eject himself, not only by plain and complete apostasy, but by a defection from the unity of truth, falling into some damnable heresy, or by an active separation, deserting all which are in communion with the Catholic Church, and falling into an irrecoverable schism.

3. It is necessary to believe the Church of Christ to be holy, lest we should presume to obtain any happiness by being of it, without that holiness which is required in it. It is not enough that the end, institution, and administration of the Church are holy, but it is necessary that the persons abiding in the communion of it should be really and effectually sanctified.

4. There is a necessity of believing the Catholic Church, because, except a man be of that, he can be of none. For since the Church which is truly catholic containeth within it all which are truly Churches, whosoever is not of the Catholic Church, cannot be of the true Church. That Church alone, which began at Jerusalem on earth, will bring us to the Jerusalem in heaven; and that alone began there which always embraceth the faith once delivered to the saints. Whatsoever Church pretendeth to a new beginning, pretendeth, at the same time, to a new churchdom; and whatsoever is so new is none. So necessary is it to believe the holy Catholic Church.—*Bp. Pearson.**

* On the Creed.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name, through Jesus Christ our Lord. Amen.
*—Twenty-second Sunday after Trinity.**

VI.—UNION BETWEEN CHRIST AND HIS CHURCH.

OUR being in Christ by eternal foreknowledge, saveth us not without our actual and real adoption into the fellowship of His saints in this present world. For in Him we actually are, by our actual incorporation into that society which hath Him for their Head, (Col. ii. 10,) and doth make together, with Him, one Body, (He and they, in that respect, having one name), for which cause, by virtue of this mystical conjunction, we are of Him, and in Him, even as though our very flesh and bones should be made continue with His. (Eph. v. 30.) We are in Christ, because He knoweth and loveth us even as parts of Himself. (John xv. 9.) No man actually is in Him but they in whom He actually is. For he which hath not the Son of God, hath not life. (1 John v. 12.) I am the Vine, ye are the branches; he which abideth in Me and I in him, the same bringeth forth much fruit; but the branch severed from the vine withereth. We are, therefore, adopted sons of God to eternal life, by participation of the Only-begotten Son of God, whose life is the well-spring and cause of ours. (John xiv. 19; Eph. v. 23.) It is too cold an interpretation, whereby some expound our being in Christ to import nothing else, but only that the self-same nature which maketh us to be men, is in Him, and maketh Him man as we are. It is not this that can sustain the weight of such sentences as speak of the mystery of our coherence

* See also Prayer, for Unity Serv. Access.

with Jesus Christ. (John xiv. 20, xv. 4.) The Church is in Christ, as Eve was in Adam. Yea, by grace we are every of us in Christ and in His Church, as by nature we are in those our first parents. God made Eve of the rib of Adam ; and His Church He frameth out of the very flesh, the very wounded and bleeding side of the Son of Man. His Body crucified and His blood shed for the life of the world, are the two elements of that heavenly being, which maketh us such as Himself is, of whom we come. (1 Cor. xv. 48.) To all things He is life, and to men light, (John i. 4—9,) as the Son of God ; to the Church both life and light eternal (John vi. 57) by being made the Son of Man for us, and by being in us a Saviour, whether we respect Him as God or as man. Adam is in us as an original cause of our nature, and of that corruption of our nature which causeth death ; Christ as the cause original of restoration to life. As therefore we are really partakers of the body of sin and death received from Adam, so except we be truly partakers of Christ, and as really possessed of His Spirit, all we speak of eternal life is but a dream. St. Cyril reproveth their speeches which taught that only the Deity of Christ is the Vine whereupon we, by faith, do depend as branches, and that neither His flesh nor our bodies are comprised in this resemblance. For doth any man doubt but that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted parts of His blessed Body ? Our corruptible bodies could never live the life they shall live, were it not that here they are joined with His Body, which is incorruptible, and that His is in ours as a cause of immortality. Christ is therefore both as God and as man, that true Vine whereof we both spiritually and corporally are branches. They which belong to the Mystical body of our Saviour Christ, and be in number as the stars of heaven,

divided successively, by reason of their mortal condition, into many generations, are notwithstanding coupled every one to Christ their Head, (1 Cor. xii. 27 ; Eph. iv. 15,) and all unto every particular person among themselves, (Rom. xii. 5 ; Eph. iv. 25,) inasmuch as the same Spirit which anointed the blessed soul of our Saviour Christ, doth so formalize, unite, and actuate His whole race, as if both He and they were so many limbs compacted into one body, by being quickened all with one and the same soul.—*Hooker*.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone ; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto Thee ; through Jesus Christ our Lord. Amen.—*St. Simon and Jude*.

VII.—THE COMMUNION OF SAINTS.

Now, by the tenure of the Gospel, we shall find that those are truly and properly *saints*, which are *sanctified* in Christ Jesus. (1 Cor. i. 2.)

1. In respect of their holy Faith by which they are regenerated, by which they are purified. (1 John v. 1 ; Acts xv. 9.)

2. In respect of their conversation ; for as He which hath called them is holy, so are they holy in all manner of conversation. (1 Pet. i. 15 ; 2 Pet. i. 8.) Such persons then as are called by a holy calling, and not disobedient to it, such as are endued with a holy faith, and purified thereby, such as are sanctified by the Holy Spirit of God, and by virtue thereof do lead a holy life, perfecting holiness in the fear of God,

* Book v. Chap. lvi. 7, 9, 11.

such persons are really and truly saints, and being of the Church of Christ, are the proper subjects of this article, the communion of saints.

We may now properly descend to that next consideration, viz. who are those persons with whom those saints have this communion, and in what the communion which they have, consists.

1. Then, the saints of God living in the Church of Christ, have communion with God the Father. (1 John iii. 1; 2 Pet. i. 4.)

2. The saints of God living in the Church of God, have communion with the Son of God. (1 John i. 3; 2 John 9; John xvii. 20—23.) This communion of the saints with the Son of God is, as most evident, so most remarkable. He hath taken unto Him our nature and infirmities; He hath taken upon him our sins, and the curse due unto them, while we all have received of His fulness grace for grace, (John i. 16,) and are all called to the fellowship of His sufferings, that we may be made conformable to His death. (Phil. iii. 10.) What is the fellowship of brethren and co-heirs, of the Bridegroom and the spouse,—what is the communion of members with the Head, of branches with the Vine, *that* is the communion of saints with Christ. For God hath called us unto the fellowship of His Son Jesus Christ. (1 Cor. i. 9.)

3. The saints of God in the Church of Christ have communion with the Holy Ghost. The saints are therefore such, because they partake of the Holy Ghost, for they are therefore holy because they are sanctified, and it is the Spirit alone which sanctifieth. Beside, the communion with the Father and the Son is wrought by the communication of the Spirit; for hereby do we become the sons of God, in that we have received the spirit of adoption, whereby we cry Abba, Father. (Gal. iv. 6, 7; Rom. viii. 15.) This is the communion which the saints enjoy with the three persons of the Blessed Trinity: for our Saviour

hath made us this most precious promise. (John xiv. 13.) Here is the soul of man made the habitation of God the Father, and of God the Son, and the presence of the Spirit cannot be wanting where those two are inhabiting. (1 Cor. iii. 16.)

4. The saints, &c. . . . have communion with the holy Angels. (Heb. i. 14; Matt. xviii. 10.) They have a particular sense of our condition. (Luke xv. 10.)

5. The saints of God living in the Church of Christ, have communion with all the saints in the same Church. (1 John i. 7.) We all have the benefit of the same ordinances, all partake of the same promises, all endued with the graces of the same Spirit, all united with the same mutual love and affection, keeping the unity of the Spirit in the bond of peace, (Eph. iv. 3,) all engrafted into the same stock, and so receiving life from the same root, all holding the same Head. (Col. ii. 19.)

Lastly. The saints of God are in communion with all the saints departed out of this life and admitted to the presence of God. Ye are come, saith the Apostle, unto Mount Zion, and unto the city of the living God, &c. . . . and to the spirits of just men made perfect. (Heb. xii. 22, 23.) The mystical union between Christ and His Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member has with another; all the members living and increasing by the same influence which they receive from Him. But *death* (which is nothing else but the separation of the soul from the body) maketh no separation in the mystical union, no breach of the spiritual conjunction; and, consequently, there must continue the same communion, because there remaineth the same foundation. Since the correspondence of the internal holiness was the true communion between their persons in their life, they cannot be said to be divided

in death, which had no power over that sanctity by which they were first conjoined.

The necessity of the belief of this communion of saints, appeareth, 1st. In that it is proper to excite and encourage us to holiness of life. (1 John i. 6, 7; Acts xxvi. 18; 2 Cor. vi. 14, 15; Col. i. 12.)

2d. . . . To stir us up to . . . gratitude to God, and an humble, cheerful, acknowledgment of so great a benefit. (Our Lord) hath come unto us with the Father, and dwelt within us by His Holy Spirit; He hath called us to the fellowship of the angels and archangels, of the cherubim and seraphim; to the glorious company of the Apostles, the goodly fellowship of the Prophets, to the noble army of Martyrs, to the holy Church militant in earth and triumphant in heaven.

3d. The belief of the communion of saints is necessary to inflame our hearts with an ardent affection towards those which live, and a reverent respect towards those which are departed and are now with God. If all the saints of God, living in the communion of the Church, deserve the best of our affections here on earth, certainly when they are dissolved and with Christ; when they have been blessed with a sight of God, and rewarded with a crown of glory, they may challenge some respect from us.—*Bp. Pearson.*

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.—*All Saints.*

VIII.—THE RESURRECTION AND THE JUDGMENT.

I BELIEVE—the resurrection of the body.—*Creed.*

At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.—*Athan. Creed.*

Let me remember, that I shall come forth out of the grave just as I go in; either the object of God's mercy, or of His wrath, to all eternity.—*Bp. Wilson.*

The nature, manner, process, and result of the future judgment, are in the holy Scripture most punctually set down.

1. It teacheth us, that God hath appointed a determinate time for this judgment. (Acts xvii. 31; Rom. ii. 16, xiv. 10.)

2. That, in order to this judgment, all the actions of men are with greater exactness registered in the books of the Divine Omniscience. (Dan. vii. 10; Rev. xx. 12.)

3. That, in order thereto, there shall be (effected by Divine power and command) a general resurrection of all persons, both just and unjust. (Dan. xii. 2; John v. 28, 29; Acts xxiv. 15; 1 Cor. xv. 52.)

4. That then all persons so raised shall be presented at the bar of our Lord, to answer and undergo their trial. (Matt. xxv. 31, 32; 2 Cor. v. 10.)

5. That then and there every thought, every word, every work of men, shall be thoroughly disclosed and discussed; so that it, together with its due quality and desert, shall plainly appear; all the designs and pretences of men shall be laid bare; every case shall be considered; every plea heard and scanned; the merits of every cause weighed in an even balance, according to truth and equity; men's neglects and

omissions of duty shall also come under consideration; an account shall be exacted of all the talents entrusted to any man, and of what improvements answerable he hath made; what men have done themselves, and what they have done by others, from the influence of their advice, their persuasion, or example, shall be searched out. (Matt. xii. 36; Eccles. xii. 4; 1 Cor. iv. 5; 1 Pet. iv. 5.)

6. That upon each man, according to the true quality of his doings, a definitive sentence shall pass, whereby he shall be acquitted and approved, or condemned and reprobated.

7. That a discrimination shall be made; and to one party a gracious reward, correspondent to the quality and measure of their good works, in a blissful place—to the other, a sore punishment in a place of misery,—to the one, everlasting joy and glory above in heaven—to the other, endless sorrow and shame beneath in hell, shall be assigned and dispensed effectually. (Matt. xvi. 27, xxv.; 2 Cor. v. 10; Rom. ii. 6—9, xiv. 11; 2 Thess. i. 10; Jude 15.)—*Barrow*.

O Lord Jesus, who hast redeemed us with Thy precious blood, make me to be numbered with Thy saints in glory everlasting. Oh let my name be found written in the Lamb's book of life at the great day, Amen.—*Bp. Wilson*.

COLLECT.—O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where, with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen.

IX.—ETERNAL LIFE.

AND the life everlasting.—*Apost. Creed.*

And the life of the world to come.—*Nicene Creed.*

It may suffice to say upon this occasion, that good men shall be recompensed for their labours by seeing God, by living with God, by living of God, being in Him who shall be all in all, and possessing Him who is the Supreme Good. For where the Supreme Good is, there, of necessity, must be most perfect happiness, the most exquisite joy, true liberty, unbounded charity, and eternal security; fulness of knowledge, perfection of beauty, and all manner of blessedness. There shall be peace and piety, joy and sweetness, life everlasting. Glory and praise, rest and concord. So blessed shall every man be with God, who leaves this world with a quiet and clear conscience, and to whom the Lord will not impute sin. He shall see God to the satisfying his desire; he shall enjoy Him to the consummating of his pleasure; he shall shine in truth, rejoice in goodness, flourish in a never-decaying eternity. He shall be free of that city above, of which the angels are denizens, the Father the Temple, the Son the Light, the Holy Spirit the cement of inviolable love. Oh happy mansion! Oh fruitful peaceful country, whose people dwell securely; without strife or want! How glorious things are spoken of thee, thou city of God. In thee is nothing heard but the voice of praise and thanksgiving; the shouts and exultations of them that rejoice in God. Thy presence, O Lord, is delightful; the possession of Thee is entire satisfaction. In Thee our understandings will be enlightened; in Thee our affections ever purified, so as to know and love the truth continually more and more. What madness and dotage, then, is this we labour under, to

thirst after the gall and wormwood of sin, to court the storms and shipwreck of worldly cares ; and not rather to aim at the bliss of saints, the society of angels, so that we may enter into the joy of our Lord, and be made partakers of the riches of His goodness? There we shall taste how gracious the Lord is, see the beauties of His holiness, the lustre of His saints, and the glories of His throne. There we shall know the power of the Father, the wisdom of the Son, the love of the Holy Ghost, and get acquainted with the ever-blessed and most mysterious Trinity. The harmony of Providence, the justice of His judgments, and all the wondrous works of God, shall lie open to our view. And as truth shall shine, so charity shall burn bright; one voice, one will, one concert of praise: the whole assembly of saints united to each other. Body and soul shall no more war and hold perpetual conflicts. The joy, the discourse, the entertainment of angels and men, shall then be the same. Their love shall never grow cold ; the hopes and expectations shall never languish by delays ; for in God all good shall be present with them, and they shall all partake in common of the same wisdom, and power, and righteousness, and peace. No difference of language shall there be heard, but all things uniform, and hearts unanimous; the same dispositions and the same affections. In the overflowing river of this pleasure there will be gratification to the full, the perfection of bliss, and glory, and gladness. But who shall be meet to partake of these things? even every true penitent, even every obedient servant.—*St. Bernard.*

COLLECTS.—Sixth Sunday after Trinity, and Collect in Burial Service.

END OF PART I.

Companion for the Sick.

PART II.

PRACTICE.

“That saving grace which Christ originally is or hath for the general good of His whole Church, *by Sacraments*, He severally deriveth into every member thereof. We receive Jesus Christ in baptism once, as the first beginner; in the Eucharist often, as being by continual degrees the finisher of our life.”—*Hooker*, b. v. ch. lvii. *Keble's Ed.*

NATURE AND GRACE.

I.—DEPRAVITY OF MAN.

* “ORIGINAL (or birth) sin” is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam.—*Art. IX.*

“Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.” “By one man’s offence death reigned by one.” “By the offence of one, judgment came upon all men to condemnation.” “By one man’s disobedience many were made sinners.” (Rom. v. 14, 17—19.)

“How then can man be justified with God? or how can he be clean that is born of a woman?” (Job xxv. 4.)

“Behold, I was shapen in iniquity, and in sin did my mother conceive me.” (Psa. li. 5.)

“I know that in me (that is in my flesh) dwelleth no good thing.” (Rom. vii. 18.)

“The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. ii. 14.)

“Whereby man is very far gone from original righteousness, and is of his own nature inclined to evil.”—*Art. IX.*

“In my flesh dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.” (Rom. vii. 18.)

“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Gen. vi. 5.)

“The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works,

there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." (Psa. xiv. 1—3.)

"The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. xvii. 9.)

See Matt. xv. 19; Eph. iv. 18, 22; James i. 14, 15.

"So that the flesh lusteth always contrary to the Spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated."—*Art. IX.*

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. v. 17.)

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. ii. 3.)

"If ye live after the flesh, ye shall die. To be carnally-minded is death." (Rom. viii. 13, 6.)

"The wages of sin is death." (Rom. vi. 23.)

"By the offence of *one* judgment came upon all men to condemnation." (Rom. v. 18.)

See Rom. iii. 19, vii. 22, 23, viii. 7; Gal. vi. 7, 8.

"There is not a just man upon earth, that doeth good and sinneth not." (Eccl. vii. 20.) "In many things we offend all." (James iii. 2.) "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John i. 8, 10.)

See Prov. xx. 9.

"Although there is no condemnation for them that believe and are baptized."—*Art. IX.*

“He that believeth and is baptized shall be saved.” (Mark xvi. 16.)

“God sent not His Son into the world to condemn the world. He that believeth on Him is not condemned.” (John iii. 17, 18.)

“There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Rom. viii. 1. See John v. 24.)

II.—ON THE SAME.

THERE is no man's case so *dangerous* as his, whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, “We are not guilty of any thing at all in our own consciences,” (we know ourselves far from this innocency, &c.) should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to see? If our hands did never offer violence to our brethren, a bloody *thought* doth prove us *murderers* before Him, (1 John iii. 15;) if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our *secret cogitations* is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts; yet, in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth specially the mind and intention of the doer. Cut off then all those things wherein we have regarded our own glory, those things which we do to *please men*, or to satisfy our own liking; those things which we do with any by-respect, not sincerely and purely for the love of God; and a *small score* will serve for the number of our righteous deeds. The best things we do have somewhat in them to be pardoned. How then can we do *any thing*

meritorious, and worthy to be rewarded? We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness; it is, God knoweth, corrupt and unsound. Our continual suit to Him is, and must be, to bear with our infirmities, to pardon our offences.—*Hooker. Keble's Ed.*

III.—NATURE OF SIN.

As the power of sin is revealed only in the Scriptures; so, the nature of it is best understood from thence. "Whosoever committeth sin transgresseth also the law," saith St. John; "for sin is the transgression of the law."

The law of God is the rule of the actions of men, and any aberration from that rule *is sin*: the law of God is pure, and whatsoever is contrary to that will is impure. Whatsoever, therefore, is done by man, or is in man, having any contrariety or opposition to the law of God, *is sin*.

Every action, every word, every thought *against* the law is a sin of *commission*. Every omission of a duty required of us is a sin, as being contrary to the commanding part of the law. Every evil habit contracted in the soul of man by actions committed against the law of God, is a sin constituting a man truly a sinner, even when he *actually* sinneth not. Any corruption and inclination in the soul to do that which God forbiddeth, and to omit that which God commandeth, howsoever such corruption and evil inclination came into that soul, (whether by an act of his own will, or by an act of the will of another,) is sin, as being something repugnant to the law of God. Now, every sin doth cause a guilt, and every sinner, by being so, becomes a guilty person; which guilt consisteth in a debt or obligation to suffer a punish-

ment proportionable to the iniquity of the sin. Whence appeareth the guilt of sin and obligation to eternal punishment, if there be no remission or forgiveness of it? God, who hath the sovereign power and absolute dominion over all men, hath made a law to be a perpetual and universal rule of human actions; which law, whosoever doth violate, and thereby sin, is obliged in all equity to suffer the punishment due to that obliquity.—*Bp. Pearson.*

IV.—CHRIST'S MERITS THE ONLY GROUND OF OUR ACCEPTANCE.

SEEING, then, that sin against God Eternal and Infinite, must needs be an infinite wrong;—justice, in regard thereof, doth necessarily exact an infinite recompense, or else inflict upon the offender infinite punishment. Now, because God was thus to be satisfied, and man not able to make satisfaction in such sort, His unspeakable love and inclination to save mankind from eternal death, ordained, in our behalf, a Mediator, to do that which had been, for any other, impossible. Wherefore, all sin is remitted in the only faith of Christ's passion, and no man, without belief thereof, justified. Faith alone maketh Christ's satisfaction ours; howbeit, that faith alone which, after sin, maketh us, by conversion, His. It is therefore true, that our Lord Jesus Christ, by one most precious and propitiatory sacrifice, which was His body, a gift of infinite worth, offered for the sins of the whole world, hath thereby once reconciled us to God, purchased His general free pardon, and turned away Divine indignation from us. But we are not, for that cause, to think any office of penitence either needless or fruitless on our behalf; for then would not God require any such duties at our hand.—*Hooker.*

V.—A DEVOUT MEDITATION ON THE SAME.

TURN not away, then, Lord, the face of Thy Anointed, who became obedient unto death, even the death of the cross, but let the scars of those wounds He received in the body be ever present in Thy sight, that Thou mayest always see how ample a satisfaction for the sins of men Thou hast received at His hand.

Oh that, when Thou weighest our offences in the balance, Thou wouldest be pleased at the same time to make the miseries, which Thy own sinless and Beloved Son endured for our sakes, the counterpoise to them. This, I am well assured, will prove the heavier scale. And, though our wickednesses weigh us down, and be an insupportable load, considered in themselves, yet more and mightier are the merits of His sufferings, to incline the abundance of Thy mercy, than can the heinousness of our transgressions possibly be, to provoke Thy indignation. I thank Thee, therefore, Heavenly Father, from the very bottom of my heart; and fit it is, that every tongue should join in setting forth the praises of Thy unspeakable goodness, which spared not Thy only Son, the Son of Thy love, but delivered Him up for us all, (Rom. viii. 32;) delivered Him to a most painful and ignominious death, that we might be blest with so powerful an advocate, so affectionate a friend in the court of heaven, to plead our cause before Thee.—*St. Anselm.*

VI.—REGENERATION—ITS NATURE AND OBLIGATIONS.

THE condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and

calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.—*Art. X.*

As all men are conceived and born in sin,—our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and the Holy Ghost. (John iii. 5.)—*Baptis. Office.*

The grace (says Hooker) which is given them with their baptism, doth so far forth depend on the very outward Sacrament, that God will have it embraced, not only as a sign or token that we receive it, but also as an instrument, or means whereby we receive grace, because baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ, and so, through His most precious merit, obtain that saving grace of imputation which taketh away all former guiltiness; also, that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life.* For, as we are not naturally men without birth, so neither are we christian men in the eye of the Church of God, but by new birth, nor, according to the manifest ordinary course of Divine dispensation, new-born, but by that baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house,—the first apparent beginning of life.—*Hooker.†*

The benefits of Baptism are, 1st, the absolution of us from the guilt of past offences, by a free and full remission of them; and, consequently, God's being

* Book v. ch. lx. 2.

† Ibid. ch. lx. 3.

reconciled unto us; His receiving us into a state of grace and favour; His freely justifying us. That these benefits are conferred in baptism, many places of Scripture plainly show; and the Primitive Church, with firm and unanimous consent, did believe. (See Acts ii. 38; xxii. 16; Eph. v. 26.)

2. In baptism, the gift of God's Holy Spirit is conferred, qualifying for the state into which we then come, and enabling us to perform the duties which we then undertake,—for purifying our hearts,—for begetting holy dispositions and affections in our souls; for to guide, instruct, sustain, strengthen, encourage, and comfort us in our christian course. (See Acts ii. 38; 1 Cor. xii. 13; Tit. iii. 5.)

3. With these gifts is connected the benefits of regeneration, implying our entrance into a new state and course of life, being endowed with new faculties, dispositions, and capacities of souls; becoming new creatures, (Eph. iv. 22—24; Col. iii. 10; 2 Cor. v. 17;) our being sanctified in our hearts and lives; being quickened to a spiritual and heavenly life; in short, becoming the children of God. (See John iii. 5; Gal. iii. 26, 27; Rom. vi.; Col. ii. 12.)

4. With these benefits is conjoined that of being inserted into God's Church, His family, the mystical body of Christ, whereby we become entitled to the privileges and immunities of that heavenly corporation. (1 Cor. xii. 13; Gal. iii. 27.)

5. In consequence of these things, there is with baptism conferred a capacity of, a title unto, an assurance (under condition of persevering in faith and obedience to our Lord) of, eternal life and salvation. (See 1 Pet. i. 2; Col. ii. 12; 1 Pet. iii. 21; Tit. iii. 5; Mark xvi. 16.)

As this holy rite signifieth and sealeth God's collation of so many great benefits on us, so it also implieth and ratifieth our obligation, then in an especial manner commencing, to several most important

duties towards Him. It implies that we are in mind fully persuaded concerning the truth of that doctrine which God the Father hath revealed by His blessed Son, and confirmed by the miraculous operation of the Holy Ghost. We therein profess our humble and thankful embracing the overtures of mercy purchased for us by our Saviour's meritorious undertakings and performances; we therein declare our hearty resolution to forsake all wicked courses of life, repugnant to the doctrine and law of Christ; fully to conform our lives to His will, living in all piety, righteousness, and sobriety; in brief, we therein are bound entirely to devote ourselves to the faith and obedience of God the Father, our good and glorious Maker; of God the Son, our gracious Redeemer; of God the Holy Ghost, our blessed Guide, Assistant, Advocate, and Comforter. (Acts ii. 38; viii. 37.) If we wilfully violate this covenant, we must expect suitable punishment. (Heb. x. 23, 26, 29.)

These duties the Scripture expresses by the words faith and repentance; each imports a being renewed in mind, in judgment, in will, in affection; a serious embracing of Christ's doctrine, and a steadfast resolution to adhere thereto in practice. Hence are those effects attributed to faith justifying us, reconciling and bringing us near to God, saving us; because it is the necessary condition required by God, and by Him accepted, that we may be capable of those benefits conferred in baptism; the same being also referred to that repentance, or change of mind, which must accompany our entrance into Christianity.

This is that death to sin, and resurrection to righteousness,—that being buried with Christ, and rising again with Him, so as to walk in newness of life. (Heb. x. 39; Eph. ii. 8, iii. 12; 2 Thess. ii. 13; 2 Tim. ii. 25; 2 Pet. iii. 9; Matt. ix. 13; Luke xxiv. 47; 1 Pet. iii. 21; Rom. vi. 3, 4.)—*Barrow.**

* Vol. v. on Baptism.

VII.—THE BAPTISMAL COVENANT.

Now, when any one is to change the state of nature for that of grace, wherein he will have power to overcome the devil, he then promiseth to renounce him, to disclaim his dominion, resist his temptations, and leave off all his works; such as pride, rebellion, apostasy, hatred, malice, murder, lying, slandering, backbiting, hypocrisy, and all uncharitableness. These are properly “the lusts of the devil” which our Saviour speaks of, (John viii. 44;) and those “works of the devil” which He came to destroy, (1 John iii. 3;) which all, therefore, that would be His disciples must avoid and forsake, so as not to do them any more. And so they must renounce, too, the pomps and vanities of this wicked world; that is, all things that are apt to draw off men’s minds from the other world, and fix them upon this. Such are the riches and honours, as they are called, of this world, which every one that would be a Christian must renounce, so as not to be covetous of the former, nor ambitious of the latter. He must also renounce, subdue, and avoid all the sinful lusts of the flesh, which are these:—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

The second thing is, that he will believe all the articles of the Christian faith.

The third is, that he will keep God’s holy will and commandments, and walk in the same all the days of his life.—*Bishop Beveridge.**

VIII.—RENEWAL AFTER BAPTISM.

THOUGH we find no Scripture exhortations made to Christians (for Nicodemus was a Jew) to become regenerated, yet we meet with several made to them to

* On the Catechism.

be again and again renewed. "Be ye transformed, by the renewing of your mind." "Be renewed in the spirit of your mind." The inward man is renewed day by day. (Rom. xii. 2; Eph. iv. 23; 2 Cor. iv. 16.) And when Christians have once fallen off, the restoring them again is not called regeneration, but renewing them again to repentance. (Heb. vi. 6.) If such persons fall away by desertion and disobedience, still their baptismal consecration, and their covenant-state consequent, abide and stand, but without their saving effect, for the time being; because without present renovation, the new birth, or spiritual life, is in a manner sinking and drooping. Their regenerate state, upon their revolt, is no longer such, in the full, saving sense, wanting one of its integral parts; like as a ruined house ceases to be a house, when it has nothing left but walls. But yet, as a house, while there are walls left, does not need to be *rebuilt*, but *repaired* only, in order to become a house, as before; so a person once savingly regenerated, will not want to be regenerated again, but *reformed* only. Perfect regeneration is, to the spiritual life, what perfect health is to the natural; and the recoveries of the spiritual health, time after time, are not a new regeneration, but a restoring, or improving, of the old. In the case of adults, (baptism,) regeneration and renovation must go together; otherwise the regeneration is not salutary, nor complete, wanting one necessary ingredient, namely, a capacity or qualification.—*Bishop Waterland*.*

IX.—THE PRODIGAL'S MISERY, CONVERSION, AND PENITENCE.

THE prodigal son is an emblem of a sinner. Man cannot be guided long by himself, without finding, by fatal experience, that he is under the direction of a

* Sermon on Regeneration.

very blind and deceitful guide. The misery of a sinner has its degrees ; and he generally arrives, step by step, at the highest pitch of it. The first degree of his misery is, that he loses sight of God, and removes at a distance from Him. The second is, that the love of God no longer reigning in his heart, carnal love and desire must necessarily reign there, and corrupt all his actions. The third is, that he loses all the spiritual riches of his soul. The fourth is, that having forsaken God, and lost His grace and love, he can find nothing elsewhere but poverty, misery, and want. It is just that he who thought he could be happy without God, should find, at a distance from Him, nothing but affliction, necessity, and oppression. How empty is that soul which no longer enjoys the bread of truth ! The fifth degree is, that he renders himself a slave to the devil. The farther a man removes from the Supreme and Sovereign Good, the more likewise does darkness overspread his understanding, the more heavy does the yoke of concupiscence sit upon his will, and the more absolutely does the will surrender itself up into the hands of the only master whom he deserves to meet with, who would not continue in the service of Jesus Christ. The sixth is, that the sinner finds, by experience, the hardships and rigour of his slavery. There is no master so cruel as the devil ; no yoke so heavy as that of sin ; and no slavery so mean and vile as that to carnal and brutish passions. The seventh is, having deprived himself of every thing he could lawfully and innocently possess, he feeds on a thousand criminal desires of worldly pleasures and riches, wherein he imagines he shall find something to satisfy his lusts. The pleasures of the world are the pleasures of swine, always stooping toward the earth.

Let us observe the several degrees of a sinner's conversion and penitence. The first is, that he knows

his misery, and the corruption of his own heart. The second is, that he resolves to forsake sin, and the occasion thereof. A man cannot forsake them both too soon. The third degree is, when a sinner turns towards God, looks upon Him as a Father, entertains a desire to return to Him, takes a resolution of doing it, and is convinced that he must not delay it. The fourth is, his making a confession of his sin, and beginning that confession by a name of love, "my Father;" because the love of God is the foundation of true repentance. The chief motive to the hatred of sin is, because it is contrary to the goodness of God, and because He, who is the best of all Fathers, is offended thereby. The fifth is, his humbling himself, as being altogether unworthy of the grace and mercy of God. It is love, and the spirit of adoption, which give us a right to call God our Father. The acknowledgment of our own unworthiness is an acceptance of the humiliation which is due to the sinner. God, with His grace, prevents the penitent in all his steps. He pours into the heart of true penitents so much comfort and delight as inspires them with a holy confidence of the pardon of their sins, and of reconciliation. In the next place, the sinner openly owns his sin, and bears the shame of his ingratitude. The more a penitent humbles himself, the higher does God raise him, and heap upon him greater benefits. To the grace of reconciliation, God adds abundance of other graces, with which he covers the nakedness of a converted sinner, clothing him with Jesus Christ, His righteousness, His merits, His virtues. He seals this new covenant with a lively impression of His Spirit, which is the seal of adoption, a pledge of the inheritance in heaven, and an earnest of the eternal promises. He gives him such graces and assistances as enable him to walk in the way of His commandments, and in the practice of good works. He must not live, either to

the world, or to sin, which gave him death, or to himself; but he must live to Him who was made man, on purpose to seek him, and who died to raise him to life. Let his life, therefore, be one continued act of thanksgiving.

It is in true penitents, that the power of a Saviour, and the truth of salvation, are most evidently seen. Give me, Lord, this true repentance, which restores Thee to sinners, and causes them to find in Thee an Almighty and Divine Saviour.—*Quesnel*.*

X.—SIN TO BE FORSAKEN.

CONSIDER sin as a filthiness; hate it. Oh, how ugly and vile is lust,—how deformed is swelling pride! and all sin is an aversion from God, a casting of the noble soul into the mire, the defacing of all its beauty. This, then, is to be our main study; first, to search out our iniquities, the particular defilements of our nature; not only gross filthiness, drunkenness, lasciviousness, &c., but our love of this earth, our vanity of mind, our self-will and self-seeking. Then, having searched out, we must follow on to purge out; we are not to pass over, nor to spare any, but to delight most in casting out the best beloved sin, the choicest idol, to make room for Jesus Christ. For as sin is purged out, light comes in, and more clear discoveries are made of remaining pollutions. So then, still there must be progress—less of the world, and more of God, in the heart every day.—*Archbishop Leighton*.†

XI.—OF SIN AFTER BAPTISM.

NOT every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpar-

* On St. Luke xv.

† Works, vol. iii. 260, 261.

donable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent. —*Article XVI.*

1. God (in regard to the obedience performed to His will by His beloved Son, and to His intercession) is so reconciled to mankind, that unto every person who doth sincerely believe the Gospel, and, repenting of his former bad life, doth seriously resolve thereafter to live according to it, He doth (upon the solemn obsignation of that faith, and profession of that resolution in baptism) entirely remit all past offences, accepting his person, receiving him into favour, assuming him into the state of a loyal subject, a faithful servant, and a dutiful son; and bestowing on him all the benefits and privileges of that state. It behoved Christ to suffer, and that repentance and remission of sins should be preached in His name, among all nations. To Him gave all the prophets witness, that through His name whosoever believeth in Him, shall receive remission of sins. (See also Acts ii. 38, iii. 19, v. 13; 2 Cor. v. 19.)

2. As any person persisting in that sincere faith, and serious purpose of obedience, doth assuredly continue in that state of grace, and exemption from the guilt of sin; so in case that, out of human frailty, such a person doth fall into the commission of sin, God (in regard to the same performances and intercessions of His Son) doth, upon the repentance and confession of such a person, remit his sin, and retain him in or restore him to favour. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” And

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

3. To each person sincerely embracing the Gospel, and continuing in steadfast adherence thereto, God doth afford His Holy Spirit, as a principle productive of inward sanctity, and virtuous dispositions in his heart, enabling and quickening him to discharge the conditions required of him.—*Barrow*.*

XII.—NATURE OF REPENTANCE.

BOTH parts of this duty are here set down. 1. A sense, a sorrow, a confession of our former sin. 2. A steadfast purpose and resolution to lead a new life.

1. Sin defiles our persons; this pollution makes us odious in the eyes of God, excludes from heaven, brings calamity upon us, and death, both temporal and eternal; of which, till a man be truly sensible, he will never be a true penitent.

2. But upon a true conviction by his conscience, that this is his miserable condition, his soul will be humbled, sorrowful, and contrite, cast down, and grieved, not only that he hath incurred this danger, for that is but attrition, but heavy and sad, that he hath provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier; and this is truly contrition.

3. And upon this compunction and contrition he will fall to confess and acknowledge his sin in the humblest manner. He will be his own accuser, and draw a full inditement against himself; enumerate to God all his known sins, and aggravate them against himself with all the heightening circumstances: as for those he knows not, he will beg pardon in some such form,—“O cleanse Thou me from my secret faults. Lord, be merciful to me a sinner.”

* Sermon on Justification.

4. But the penitent's work is not yet done,—the greatest is yet behind, which is, a “steadfast purpose and resolution to lead a new life.”

And this resolution must be brought to act; for it is not enough to resolve to do good, but we must be good; to purpose to lead a new life, but we must lead a new life; and though that, through ignorance, infirmity, sudden surreption, or violence of temptation, the same sins steal upon us, yet we must humble ourselves, confess them, be contrite, and beg pardon for them, resist and fight against them, and diligently labour that they return no more,—at least that they reign not, which will never be, so long as we mortify them.—*Bp. Nicholson.**

XIII.—THE SINNER SUPPLICATING THE SAVIOUR.

O WRETCHED man, whom have I sinned against? I have dishonoured the great God, I have provoked and armed against myself the vengeance of the Almighty. How great was my folly, and how unpardonable my fault! but, O my God, let not the indignation and fury of Thy Almighty hand be poured out upon me! Who can sustain the wrath of an Omnipotent Being? Who can stand against Thy thunder? Oh! how inconceivable, how intolerable will be the perplexities and horrors of that dismal day; when, on the one hand, I shall see sins innumerable accusing me; on the other, Justice inexorable dismaying me; beneath, a lake of eternal fire gaping to receive me; above, an offended Judge ready to pronounce an irreversible sentence upon me; within, a guilty conscience reproaching me; without, a world in flames. Then shall the righteous scarcely be saved; but where shall the ungodly and sinner appear? Where shall I appear? or where shall I hide myself? Who can deliver me out of the hands of this God?

* Exp. Cat.

or who will be my defence? Is there not One, who is called the Angel of the Covenant?—(Mal. iii. 1.) the Saviour, and mighty deliverer? Upon His name will I call aloud,—Jesus, the blessed Jesus. This, this is He, the Judge at whom I tremble, but the Saviour in whom I trust. Look up then, sinner, and be comforted; look up, and sink not in despair. Flee to Him. Pour out your heart before Him, for He is thy hope; and cry aloud, persevere in prayer. O Jesus, Jesus, by this most blessed name I beg, that Thou wouldst deal with me according to its import. For this is a name full of love, full of delight, comfort, and holy confidence, to every sinner that takes sanctuary in it. For what does *Jesus* signify but a *Saviour*? For Thine own sake I implore Thee to be my *Jesus* indeed. Thou hast created me,—destroy not then the work of Thy own hands. Thou hast redeemed me,—cast not away then the purchase of Thy blood. Let Thy goodness, I beseech Thee, triumph over my wickedness. Mercy, gracious Jesus, before the season of mercy be past; bring me not into judgment, to be glorified in my condemnation. Admit me, O Thou desire of my soul; receive this wandering lost sheep into Thy bosom; and make me to be numbered with Thy saints, in glory everlasting. So shall I join with them in concerts of praise,—so shall I enjoy Thee, delight in Thee, and make my boast in Thy mercy, with those that love Thy name. Even Thine, O dearest Saviour, who, together with the Father, and Holy Spirit, art worshipped and glorified, ever One God, world without end. Amen.—*St. Anselm.*

XIV.—JUSTIFICATION BY FAITH.

CHRIST is made unto us wisdom, justice, sanctification, and redemption. (1 Cor. i. 30.) Wisdom, because He hath revealed His Father's will; justice,

because He hath offered Himself a sacrifice for sin; sanctification, because He hath given us of His Spirit; redemption, because He hath appointed a day to vindicate His children out of the bands of corruption, into liberty which is glorious.*

There is a glorifying righteousness of men in the world to come; and there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby here we are justified, is perfect, but not inherent. That whereby we are sanctified, inherent, but not perfect.†

The righteousness wherein we must be found, if we will be justified, is not our own; therefore, we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in Him. In Him God findeth us, if we be faithful; for by faith we are incorporated into Him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin; him being found in Christ by faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto, by pardoning it, and accepteth him in Christ Jesus, as perfectly righteous, as if he had fulfilled all that is commanded him in the law.‡ (See Acts ii. 38; Rom. viii. 9, 14; 1 Cor. ii. 12; Gal. iv. 6; 2 Tim. ii. 7; Tit. iii. 5; Eph. ii. 10.)

To the imputation of Christ's death for the remission of sins we teach faith alone necessary: wherein it is not our meaning to separate thereby faith from any other quality or duty, which God requireth to be matched therewith, but from faith to seclude in justification the fellowship of worth through precedent works, as the Apostle St. Paul doth. For in children

* Sermon ii. 2.

† Ibid. sec. 3.

‡ Ibid. sec. 6.

God exacteth but baptism unto remission of sins : in converts from infidelity, both faith and penitency *before* baptism; and for remission of sins actual *after* baptism, penitency in all men as well as faith. Nor doth any faith justify, but that wherewith there is joined both hope and love. Yet justified we are by faith alone, because there is neither Jew nor Gentile, neither martyr nor saint, no man whose works, in whole or in part clear can make him righteous in God's sight. Now, between the grace of this first justification, and the glory of the world to come, whereof we are not capable unless the rest of our lives be qualified with righteousness of a second justification, consisting in good works; therefore, as St. Paul doth dispute for faith without works to the first, so St. James, to the second justification is urgent for works with faith. To be justified, so far as remission of sins, it sufficeth if we believe what another hath wrought for us; but whosoever will see God face to face, let him show his faith by his works, as Abraham did.—*Hooker*.*

XV.—NATURE OF TRUE JUSTIFYING FAITH.

FAITH produces righteousness, and righteousness gives peace. Faith is never alone in a heart; and it is very lively there, when it causes a man to seek Christ, to adhere to Him, and humble himself at His feet, drawing from his eyes tears of repentance, and disposing him to give all to God, and to his neighbour for God's sake. (St. Luke vii. 50.)—*Quesnel*.

Whatsoever faith we pretend to, unless it comes to this, that it puts us upon universal obedience to all the commands of God, we may conclude it will do us no good, (James ii.) for it is not such a faith as Christ requires, which always works by love, conquers the

* Book v. Append. p. 553.

world, subdues sin, purifies the heart, and sanctifies the whole soul. (1 John v. 4, iii. 9; 1 Pet. i. 22; Acts xv. 9; 2 Thess. ii. 13.) It is such a faith as this which is the wedding garment, without which no man is chosen or admitted to partake of those celestial banquets which Christ our Saviour hath provided for us.—*Bp. Beveridge*.*

We ought, therefore, to have our footing in His words, to learn and do all that He taught and did. But how can he say he believes in Christ, who does not that which Christ has bade him to do? or how come to the reward of faith, who will keep no faith with the commandments?—*St. Cyprian*.†

If faith does not make you charitable and holy, talk no more of justification by it, for you shall never see the glorious face of God. He that does not believe the promises of the Gospel, cannot pretend to faith in Christ; the promises are all made to us upon the conditions of obedience, and he that does not believe them as Christ made them, does not believe them at all. But if faith lays hold of these promises as they are, then it becomes an article of our faith, that without obedience no man living can be justified; and therefore let us take heed, when we magnify the free grace of God, we do not exclude the conditions which this free grace hath set upon us. For when God made a covenant of faith, He made also “the law of faith;” and when He admitted us to a covenant of more mercy than was in the covenant of works, or of the law, He did not admit us to a covenant of idleness, and incurious walking in a state of disobedience; but the mercy of God leadeth us to repentance, and when He gives us better promises, He intends that we should pay Him a better obedience. When He forgives us what is past, He intends we should sin no more: when He offers us His graces,

* Thoughts on our Calling and Election.

† Oxford Translation, p. 132.

He would have us make use of them : when He enables us to do what He commands, He commands us to do all that we can. And, therefore, the covenant of faith and mercy, is also one of holiness, and the grace that pardons us, does also purify us.—*Bp. Taylor.* (See Matt. vii. 21; John xv. 2—10; Rom. vi. xvi. 26; Gal. v. 6; Rom. xiii. 10; 1 Tim. i. 5; Tit. i. 1—Tit. ii. 11—14; 2 Tim. ii. 19, 22; James ii. 24; 2 Pet. i. 3—11; 1 John ii. 3, 4, iii. 7, 9, v.; Gal. v. 22; Eph. iv. 24, v. 1—6.—*Ed.*)

XVI.—SANCTIFICATION.

Now, concerning the righteousness of sanctification, we deny it not to be inherent; we grant, that unless we work, we have it not; only we distinguish it as a thing in nature different from the righteousness of justification: we are righteous the one way, by the faith of Abraham, (Rom. iv. 5;) the other way, except we do the works of Abraham, we are not righteous.* (James ii. 20—26; 1 John iii. 7.) Thus, there are two kinds of christian righteousness; the one without us, which we have by imputation, the other within us, which consisteth of faith, hope, charity, and other christian virtues. God giveth us both the one justice and the other; the one by accepting us for righteous in Christ; the other by working christian righteousness in us. The proper and most immediate efficient cause in us of this latter is, the spirit of adoption which we have received into our hearts. That whereof it consisteth, whereof it is really and formally made, are those infused virtues proper and particular unto saints; which the Spirit, in that very moment when first it is given of God, bringeth with it: the effects thereof are such actions as the Apostle doth call the fruits, the works, the operations of the Spirit.† Which sheweth plainly how the faith of true believers

* Serm. ii. 6, p. 491.

† Ibid. 21, p. 507.

cannot be divorced from hope and love; how faith is a part of sanctification, and yet unto justification necessary: how faith is perfected by good works, and yet no works of ours good without faith: finally, how our fathers might hold, we are justified by faith alone, and yet hold truly, that without good works we are not justified.—*Hooker*.*

XVII.—HOLINESS.

WE are called to be saints, a people consecrated unto God; and therefore, as every vessel in the temple was holy, so we, being called to be temples of the Holy Ghost, every thing in us should be holy; our thoughts should be holy, our affections holy, our words holy, our desires holy; every faculty of our souls, every member of our bodies, and every action of our lives, should be holy; every thing within us, every thing about us, every thing that comes from us, should be holy, all because our calling is holy; and we ought to walk worthy of the vocation wherewith we are called.—*Bp. Beveridge*.†

This inward holiness, which the Gospel requires, stands not in some sudden good thoughts, or transient good affections, but is an holy frame or habit. True holiness is not a fit, but a frame. This inward habitual holiness stands in a universal compliance of the heart with the whole will of God.—*Sir M. Hale*.‡

Perfecting Holiness.—Not content with low measures, with just so much as keeps us from hell, but aspiring towards perfection; aiming high at self-victory, self-denial, and the love of God becoming purer and hotter, like a fire, growing and flaming up, and consuming the earth.—*Leighton*.§

Nature hath taught the Bombyx, a small worm, providing before for her end, first to wind herself in silk,

* Serm. ii. 21, p. 508. † Thoughts on our Calling and Election, 3.
‡ Vind. Piet. § Vol. iii. 259, Serm. xiv.

and then, becoming white, and winged in shape, she dieth; let grace lead us in the same course, first clothing ourselves with that precious silk of Christ's merits; and then become white, for innocency and holiness of life; and last of all, with the wings of faith and hope, prepare ourselves to fly to that heavenly repose of our everlasting rest.—*Dr. Sutton.**

XVIII.—GOOD WORKS.

A GOOD work, in general, is an holy or gracious action, to the making up of which these four things are necessary. 1. The principle must be good from which it proceeds; it must be from an honest and upright heart, from a pure conscience, from faith unfeigned. 2. The matter must be good. 3. It must be well done. 4. It must be done to the glory of God. Good works are necessary to salvation; so, as though we are not like to be saved by our works, yet we cannot be saved without them. He that works not, shall not eat bread in the kingdom of God. The everlasting rest is not for loiterers, but for labourers. (See Matt. vii. 21; Tit. iii. 8, &c.) Good works signify the same with a good life; the doing and observing all things which God hath commanded us: our living holily, honestly, circumspectly, fruitfully; the exercising of all the graces of Christ, faith, love, hope; the subduing and mortifying of lust and corruption, the governing our hearts and tongues, the ordering of our carriage towards God and men; all acts of religion, righteousness, mercy, charity, praying, fasting, hearing, sanctifying the Sabbath; lending, giving, forgiving, peace-making, instructing, exhorting, reproof, comforting; denying ourselves, taking up our cross, following Christ, fighting the good fight of faith, &c.—*Sir M. Hale.†*

* Disce Vivere, chap. ii.

† Vind. Piet.

XIX.—EVANGELICAL RIGHTEOUSNESS.

No Christian does his duty to God but he that serves Him with all his heart ; and although it becomes us to fulfil all righteousness, even the external also ; yet that which makes us gracious in His eyes, is not external ; it is the love of the heart, and the real change of the mind, and obedience of the Spirit. A willing and obedient ear understands the still voice of Christ, and is ready to obey His meaning at half a word ; and that is the righteousness evangelical. It not only abstains from sins named and implied, but from the beginnings and instruments of sins, and whatever is like it. The righteousness evangelical must be like Christ's seamless coat, all of a piece from the top to the bottom ; it must invest the whole soul, it must be universal righteousness, not a little knot of holy actions, scattered in our lives, but it must be *a state of holiness*. It is a holy conversation, a God-like life, an universal obedience, keeping nothing back from God, a sanctification of the whole man. Apostolius most admirably describes the righteousness evangelical. Men who are curious of their very eyes, temperate in their tongue, of a mortified body, and an humble spirit,—pure in their intentions, masters of their passions ; men, who when they are injured, return honourable words ; when lessened in their estates, not in their charities ; when they are abused, they yet are courteous ; when hated, they pay love : men that are dull in contentions, and quick in loving-kindness ; swift as the feet of Asahel, and ready as the chariots of Amminadab. True Christians are such as are crucified with Christ, and dead to all sin, and finally place their whole love on God, and for His sake upon all mankind.—*Bp. Taylor*.*

* Serm. on Evangelical Righteousness.

THE MEANS OF GRACE.

[NOTE.—The following portions are made up of short Extracts from various Authors, with a view to relieve that weariness which oppresses the sick man's mind.]

I.—ON PRAYER.

PRAYER is the nearest approach to God, and the highest enjoyment of Him that we are capable of in this life. It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest imitation of the blessed inhabitants of heaven. When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state—we are upon the utmost heights of human greatness; we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher, till death is swallowed up in glory.—*Law*.*

Of all the parts of God's service, prayer justly challengeth the first place. Among all the evangelical precepts or counsels, there is not any one duty upon which our Saviour more earnestly beateth, or to which with more fervency He inviteth His apostles or disciples, than this of prayer, the necessity whereof He enforceth, among other places of Scripture, by the parable of the unjust judge and the importunate widow. As long as we live in this vale of misery, we, being compassed with cares, temptations, and afflictions, have no other means to free ourselves from them than to beg at the gates of God's mercy, either for grace, favour, and remission of sins, or the mortification of our affections, spiritual comfort—or, lastly, for temporal blessings.

And what would become of miserable man if this help were wanting, but that, being carnal, he should

* Serious Call, ch. xiv.

be wholly transformed into flesh? The contrary effect whereto prayer worketh in us; for it elevateth us from earthly to heavenly thoughts, whereby the heat and affections of the flesh are cooled and quenched.

GOD'S PROMISE TO HEAR.

And the better to stir us to this duty, God hath added to this precept a promise also, that we shall not pray to Him in vain, (Matt. vii. 7; John xvi. 23; Psa. xci. 15;) for no sooner shall we ask, but He will give,—no sooner call, but He will answer and deliver. (Isa. lxxv. 24.) We may with confidence build upon it, that either He will give what we ask, or that which shall be more profitable to us.

THE BENEFIT.

The benefit which ariseth by it is, and ever hath been, great; for by prayer we do not only obtain of God all good things pertaining to the subsistence of this life, as the necessities thereof, and the life to come, as the gifts and graces of the Holy Spirit, but we also prevent and remove by it all the dangers and evils of both lives; *i. e.* as the losses and perils incident to this life, and the punishment due to our sins hereafter. Prayer enlighteneth, purgeth, and comforteth; maketh tribulations seem light, breeds fervency, begets confidence in God's mercy, and overcometh all temptations. Take it away, and take the sun out of the world, for without it we wander in darkness. By it we may do all things—without it, nothing.

See the wonderful effects which have been wrought, (Exod. xvii.; 1 Sam. vii.; 2 Kings xxx. 15; 1 Chron. v. 20; 2 Chron. xiv. 11, xx. 3; Judith xiii.) and the benefits which have been obtained, (1 Sam. i. 19; 1 Kings xviii. 42; 2 Chron. xxxiii. 13,) and the punishments which have been averted, in former

times, when recourse was had to God by prayer. (Exod. xxxii. ; Numb. xxi. 7 ; 1 Kings xvii. ; 2 Kings xiv. xx. ; 2 Sam. xxiv. ; Dan. iii. vi. ; Jonah ii. iii. ; Matt. viii. ix. 27 ; Luke xviii. 3, xxiii. 42, 43 ; Acts xxviii.) And, lastly, that it is the surest remedy to the godly in the time of affliction, appeareth by our Saviour's example. (Matt. xxvi. 38.)

HOW TO PRAY ARIGHT.

Now, seeing that for these respects, pray we must, in the next place we are to consider how prayer is to be made, that it turn not to sin.

1. Prayer must be made to God, and to none other ; because God hath so commanded. And all this must be done in Christ Jesus, without whom God would not pardon, but destroy ; for as no work of devotion can be acceptable to God without Him, so, our sins are so odious, that except our prayers be offered by the mediation of Christ Jesus, they will never be accepted by God. (John xvi. 23 ; Heb. iv. 14.)

IN FAITH.

2. Our prayers ought to be made in faith ; for whatsoever is not of faith, is sin ; and whosoever desireth to have good success in his prayers, ought to believe, and not to pray waveringly. (Mark ix. 23, xi. 24 ; James i. 5, 6 ; 1 John v. 14.)

IN HOPE.

3. As faith is the foundation of all virtues required in prayer, so hope, certain and assured, is to be settled in us, (when we pray,) that God will perform the promises which he hath made, and that He will grant those things which we shall desire, according to His will.

IN CHARITY.

4. And that our prayers may better ascend, they are to put on the wings of charity, which is one of the

fruits of the Holy Spirit ; for without this quality, our prayers will prove cold and heavy, and will return empty unto us. This charity is twofold. First, towards God, in keeping His commandments, (John xiv. 21, 23 ; 1 John iii. 22.) Secondly, towards our neighbour, in forgiving all injuries received from him, and in praying for his wants, and supplying them to our powers.* (Mark xi. 25 ; Matt. vi. 14, 15 ; James v. 16 ; 1 Tim. ii. 1.)

IN HUMILITY.

5. Humility must accompany these former virtues. This humility is twofold : 1. of the spirit ; 2. of the body. (Gen. xxxii. 13 ; Psal. xxxiv. 18, li. 17 ; Eccles. xxxv. 17 ; Isa. lxvi. 2 ; Luke i. 52.) For by the first, we acknowledge the impurity of our souls, and confess ourselves wicked, miserable, and wretched in our own eyes, and that our strength is not worth the boasting of ; which kind of prayer hath ever wrought effectually with God. 2. We are to use an outward gesture, answerable to our inward devotions ; we must manifest our humility by a reverend posture of the body too. God is as well the Creator of the body, which is the soul's temple, as of the soul ; and therefore expecteth to be honoured by both. Observe with what postures the holy men in sacred story poured out their petitions, (and, above all, our blessed Saviour.) (Gen. xvii. 17 ; 1 Kings viii. 22 ; Dan. vi. 10 ; Acts vii. 60, ix. 40 ; Psal. xcv. 6 ; Matt. xxvi. 39 ; Luke xxii. 41.)

IN PERSEVERANCE.

In the next place, we must resolve with ourselves not to be impatient of delays—if God seem not to hear us presently. (Luke xi. 8, xviii. 3 ; Matt. xv. 21 ; Col. iv. 2 ; 1 Thess. v. 17.) But we must pray with perseverance. And though we make our conclusions—that God is not moved by our prayers,

* See " Law's Serious Call," ch. xxi., where the subject of " Intercession" is beautifully treated.

nor we bettered by them, we must resolve that the fault is ours, and not God's; for either we ask things not to be prayed for, or coldly, or not with due reverence and patience. Or else God yieldeth not to them, either to inflame our zeal, or to set an edge on our desires, or to humble us; or to try whether we serve Him for our own ends, or His glory; or else the time is not come which He knoweth meetest to grant what we pray for. Let us not prescribe to God either time, place, or manner; but in all modesty, humility, patience, and perseverance, attend His good pleasure.

Three other qualities there are,—fervency, diligence, attention. All our prayers (says St. Basil) ought to be made in the hearty affection of the soul. For how do, or can, we think that God will give us that for which we pray, when, by our faint and weak solicitations, we seem to Him that either we do not want what we pray for; or that He will, upon every slight and cold motion, be persuaded to give us what we desire?

Our prayers being thus qualified, being preferred only to God, in faith, hope, charity,—humility of body and soul, fervency of spirit, our souls and bodies attending to what we pray for, and in due time and place, praying aright both for temporal blessings (with Thy will be done) and spiritual; we shall, no doubt, by the mercy of God, through the mediation, intercession, and merits of Jesus Christ, obtain, in His good time, all things which shall be needful and expedient for us.*—*Bp. Andrewes.*†

* Times of Prayer in the Primitive Church. The 3d, 6th, and 9th hours, (9, 12, and 3 o'clock) divide the day into even spaces of time; and are, therefore, allotted to prayer; that whilst we are perhaps intent upon other business, and may forget our duties towards God, the *very hour*, when it comes, may put us in mind thereof. And how can we do less than, *three times in the day*, besides morning and evening, (which will invite us to prayer of themselves,) fall down and worship the Blessed Trinity—Father, Son, and Holy Ghost.—*St. Isidore.*

† Inst. Piæ.

CHRIST'S EXAMPLE.

Christ our Saviour hath set all things in order about this tabernacle ; and, first of all, concerning our first sacrifice here to be offered ; that is, prayer ; concerning which He layeth down many circumstances, as by the prayer of the publican, to pray with humility ; by the parable of the widow, to pray with importunancy, (Luke xviii. 1—7, iii. 14 ;) by his commendation of the woman of Canaan, to pray with fervency, (Matt. xv. 28 ;) by his refuting the Pharisees for their desire to be seen praying, to pray secretly in our chambers. (Matt. vi. 6.)

In His agony of agonies, and all other, we learn, by our Saviour's example, to have recourse unto prayer. He prayed in the garden, He prayed on the cross, to show that, in times of distress, we should principally apply ourselves to prayer. Moses prayed at the sea ; Daniel prayed sitting among the lions ; Job on the dunghill ; Peter at midnight in the prison. Wouldst thou exercise thyself in a spiritual life ?—pray. Wouldst thou attain the sweetness of heavenly things ?—pray. Wouldst thou have God help thee in time of extremity ?—pray. Wouldst thou be delivered from temptation ?—pray.—*Dr. Sutton.*

MUST REALIZE GOD'S PRESENCE.

A chief point of prayer is, the presenting the soul before God, remembering to whom we speak, that it is to the great King, the Holy God. Oh ! how seldom think we that He is God, even while we speak to Him ; and how quickly do we forget it, and let slip that thought ! Oh ! pray to be taught this point of prayer, and watch over your hearts in prayer, to set them thus when you enter to Him, and to call them in when they wander, and pluck them up when they slumber, to think where they are, and what they are doing.—*Abp. Leighton.*

For God's sake let prayer nourish your heart, as food does your body. Let prayer at certain stated times be a source of the presence of God through the day ; and let a frequent recollection of the presence of God be a renewal of prayer. This short and reverential view of God revives the whole man, calms the passions, carries light and counsel with it on important occasions, and gradually subdues the temper ; so that one possesses his soul in patience. Pray more with the heart than the understanding ; more in the way of simple affection than reasoning.—*Fenelon*.

FROM THE HEART.

The heart is God's peculiar portion. It is in this that He will be worshipped and adored. Prayer is the most secret intercourse of the soul with God, and, as it were, the conversation of one heart with another. Prayer requires more of the heart than of the tongue, of sighs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of desire, in the simplicity of faith, and in the earnestness and perseverance of charity. The abundance and choice of fine thoughts, studied and vehement emotions, are things which compose a mere human harangue, not an humble and Christian prayer. Prayer is not designed to inform God, but to give man a sight of his misery, to humble and purify his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul towards heaven, and to put him in mind that there is his Father, his country, his inheritance. He is a Father to whom we pray ; let us go to Him with confidence. He knows our wants ; let us remove far from us all anxious disquiet and concern.—*Quesnel*.

II.—THE CHRISTIAN'S DESIRES AND PRAYERS.

ALL our desires and hearty wishes must terminate in this, that God in all things may be glorified

through Jesus Christ our Lord. That we, through the sanctification of the Holy Spirit of grace, may live such holy and heavenly lives, in obedience to the Gospel of Christ, that God may be glorified both by our total subjection to Him on earth, and our eternal salvation in heaven. This we are not able to do of ourselves; all our power and will, too, either to believe, or to do the will of God, is wrought in us by the Holy Spirit of God. Therefore, must we most humbly, earnestly, and believingly pray to God as our blessed Saviour Himself has taught us, saying,—

1.—“OUR FATHER WHICH ART IN HEAVEN.”

TO REALIZE GOD’S PRESENCE.

We must consider, that we are always in the presence of the most holy and glorious God, who is the Searcher of hearts, and knoweth our thoughts afar off; yet now we are in a more especial manner drawing nigh unto Him, to pour out our hearts before Him, and to present our most earnest desires and petitions unto Him.

HUMBLY TO ADORE HIM.

Therefore, in the greatest humility, both of soul and body, must we cast ourselves down before Him, adoring His Divine Majesty, and incomprehensible greatness and glory. We must reverently approach unto Him, as unto the wise, powerful, and good Maker, Preserver, and Governor of the whole world.

IN SELF-ABASEMENT.

We must, as vile dust and abominable sinners, with fear and trembling, shame and self-abasement, lift up our eyes and hearts from all earthly concerns, towards Him in heaven, longing to be made more holy and heavenly, that we may be capable of a nearer communion with Him.

GRIEVE FOR HAVING OFFENDED HIM.

We must, as His adopted children in Jesus Christ, grieving that we have offended Him, resolving to live in all dutiful obedience to Him, draw near unto Him, as to our most gracious Father, so far reconciled to us through the mediation of our blessed Jesus, that He is ready to pardon us, and to bless us, for His sake, with all things needful for us.

CAST ALL OUR CARE UPON HIM.

Trusting, therefore, to His power, as Lord of heaven and earth, and casting ourselves on His love and mercy as our Father in Jesus Christ, and in the name of Christ trusting to His goodness, and resigning ourselves to His government, we must beg of His Holy Spirit to make us more like Him in holiness, that we may be for ever happy in His love and blessing.

PRAY FOR ALL MEN.

We must, as members of Christ's mystical body the Church, pray for all others as well as for ourselves: and not think that any prayers we make unto God will profit us, without a universal good-will to all men, and a special love to all Christians.

2.—“HALLOWED BE THY NAME.”

ADORE HIS ATTRIBUTES.

We must heartily desire, and earnestly beg of God, that we and all the world may give Him the glory and honour due unto His name; that is, unto God Himself. That we may adore Him as an infinitely and incomprehensibly glorious Being, in all the excellences of Divine perfections, eternity, purity, power, wisdom, and goodness.

TO LOVE, FEAR, AND TRUST IN HIM, AND REVERENTLY
TO USE HIS ORDINANCES.

That we may have high and honourable thoughts of Him, love Him above all things, fear to offend Him, depend wholly on Him, trust in Him, be thankful for all His benefits, be resigned to His will, worship Him, and Him only, and use reverently everything that is called by His name—His word, His day, His house, His sacraments, His ministers, and all His children; choosing Him as our portion, and resting satisfied with His choice for us, and disposing of us, &c.

3.—“THY KINGDOM COME.”

PRAY FOR THE EXTENSION OF CHRIST’S KINGDOM.

We must pray that the power and dominion which the devil has got by idolatry, or any sort of sins, over a great part of the world, may, by the power of God’s Spirit, and the preaching of the Gospel, be destroyed. That the kingdom, or Church of Christ, may be enlarged; that all kings and nations may be converted, and submit to the government of Jesus Christ. That He may rule by His word and Holy Spirit in all our hearts; that we may obey His ministers, as His ambassadors.

THAT THERE BE NO HERESIES OR SCHISMS.

That there may be no heresies or schisms, nor divisions amongst us; but that we may “hold the faith in unity of spirit, in the bond of peace.” That God in Christ may be worshipped with a pure and spiritual worship: that all His laws and ordinances may be religiously kept, and that we may all grow in knowledge, holiness, and brotherly love.

THAT WE MAY BE PREPARED FOR HIS KINGDOM.

That we may earnestly desire, be duly prepared, and patiently in faith and well-doing, wait for, and finally with joy enter into, God’s kingdom of glory.

4.—“THY WILL BE DONE IN EARTH, AS IT IS IN
HEAVEN.”

FOR GRACE TO KEEP OUR BAPTISMAL VOWS.

We must pray that, as we have vowed, in our baptism, not to obey the will of the devil, nor to make the vain customs of the world, nor the inclinations and lusts of the flesh, but the will of God alone, the rule of our lives ; so God, by His Holy Spirit, would work in us both to will and to do all that He commands.

TO OBEY IN ALL THINGS.

That we may in thought, word, and deed, yield a sincere, universal, and cheerful obedience to the Gospel of Christ. That we may submit our understanding to His wisdom, our will to His authority, and our affections and passions to His government, and our persons, lives, and estates to His disposal.

STRIVE AFTER HOLINESS.

That we may endeavour after the most perfect degrees of holiness and duty, and, as the holy angels in heaven, rejoice in a holy and entire obedience to His commands.

5.—“GIVE US THIS DAY OUR DAILY BREAD.”

FOR ALL NEEDFUL THINGS.

We must pray that God, in whom we live, move, and have our being, would give us all things needful for this life. That we may have health and strength to serve God, and such other good things as he seeth most expedient for us. That we may have enough for ourselves, and those that depend on us, and to relieve those that need our help. That we may be able to pay every one his due, and to contribute to the public good, both of Church and State.

AGAINST DISHONESTY AND LUXURY.

That we may not, through the temptations of poverty, do anything unlawful, nor by those of riches live proudly, luxuriously, or profanely.

6.—“AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.”

FOR TRUE REPENTANCE.

We must pray that God would give us soft hearts, an humbling sense of our vileness, by reason of sin, a godly sorrow for all our sins, such as may work in us repentance unto life. We must confess our sins, and that we deserve condemnation for them ; and beseech God, of His great mercy, and for the sake of Jesus Christ, who, by the sacrifice of Himself, gave satisfaction to God for our sins, that He would graciously forgive us, and grant unto us a perfect hatred of them, and a power and will to forsake them.

LOVE TO ENEMIES.

We must also, that we be capable of God's mercy and forgiveness, resolve and pray for grace to be merciful to others, and to forgive, love, and pray for our enemies, repaying them blessing for cursing, love for hatred, and good for evil. And must not hope for pardon from God, so long as we are not in love and charity with all men.

7.—“AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.”

FOR GRACE TO OVERCOME ALL SIN, AND TO DO GOD'S WILL PERFECTLY.

We must not presume that God will pardon us, or show us mercy, unless we persevere in holiness and obedience ; therefore we must pray that God would, by the power of His grace, make us both able and

willing carefully to watch against, prudently to shun, and manfully to resist, all temptations to sin, that we may not be overcome by them; that God would frustrate all the devices of the devil to draw us into sin; that neither the love nor fear of any thing in the world, nor our own lusts and appetites, may prevail with us to do evil, or to neglect our duty; but that He would prevent us by His grace, and assist us so as we may continue holy for ever, and safe from all evils, both of sin and of punishment for sin, both in this world and in the world to come.

8.—“FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY, FOR EVER.”

ACKNOWLEDGE HIS POWER AND ADORE HIM.

We must acknowledge God's absolute right and sovereignty to govern and dispose of us, and of all things; God's irresistible power to do what He pleases, and our happiness in the protection of the Almighty; that all good is of and from Him; and, therefore, the honour, and praise, and glory of all is to be ascribed unto Him; because the right to, power over, and glory of, disposing of all things is His: therefore, it is our duty to pray unto, and praise Him for all things: and this, also, is our great encouragement to this duty—that it is the glory of God's goodness to exercise His dominion and power, and in rewarding all them that diligently seek Him; and, therefore, we say,—

9.—“AMEN.”

By this word we do, as if we said all over again, testify the sincerity and earnestness of these our hearty and unfeigned desires and prayers; and, moreover, we express thereby our hope and confidence that God will grant most graciously our requests. Amen; good Lord, so be it! Even so we

most fervently desire that it may be; and so, we doubt not, (seeing our Blessed Jesus has taught us thus to pray, and seeing it is for the glory of Thy grace to grant what He has taught us to pray for,) but it will be. For Thou never failest them that seek Thee.—*Prebend. Ellis.**

III.—ON FASTING.

THAT we ought to fast, is a truth more manifest than it should here need to be proved; the Scriptures which teach the same are evident. (Exod. xxxiv. 28; Lev. xvi. 29; Judg. xx. 26; 2 Sam. xii. 16; 1 Kings xix. 8, xxi. 27—29; 2 Chron. xx. 3; Neh. i. 4, ix. 1; Esth. iv. 3, 16; Psa. xxxv. 13, cix. 24; Dan. ix. 3, 20—23, x. 3, 12; Joel ii. 12; Matt. iv., vi. 16—18, ix. 15, xvii. 21; Luke ii. 37; Acts ix. 9, x. 30, xiii. 2, 3, xiv. 23; 1 Cor. ix. 27; 2 Cor. vi. 5, xi. 27.) Fasting, thus used with prayer, is of great efficacy, and weigheth much with God. So long as we keep ungodliness in our hearts, and suffer wicked thoughts to tarry there, though we fast as oft as did either St. Paul or John Baptist, yet it shall be not only unprofitable to us, but also a thing that greatly displeaseth Almighty God. It is requisite, before all things, that we cleanse our hearts from sin, and then direct our fasts to such an end as God will allow to be good. There be three ends, whereunto if our fast be directed, it is then a work profitable to us, and accepted of God. The first is, to chastise the flesh, that it be not too wanton, but tamed, and brought in subjection to the Spirit. The second, that the spirit may be more earnest and fervent to prayer. To this end fasted the prophets and teachers that were at Antioch. (Acts xiii.) The third, that our fast be a

* From Wordsworth's Christ. Inst. vol. i.

testimony and witness with us, before God, of our humble submission to His High Majesty, when we confess and acknowledge our sins unto Him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

Lord, have mercy upon us, and give us grace, that, while we live in this miserable world, we may, through Thy help, bring forth this and such other fruits of the Spirit, commended and commanded in Thy Holy Word, to the glory of Thy Name, and to our comforts, that, after the race of this wretched life, we may live everlastingly with Thee in Thy heavenly kingdom, not for the merits and worthiness of our works, but for Thy mercies' sake, and the merits of Thy dear Son Jesus Christ: to Whom, with Thee, and the Holy Ghost, be all laud, honour, and glory, for ever and ever. Amen.—*Homilies of the Church.**

IV.—ALMSDEEDS.

AMONGST the manifold duties that Almighty God requireth of His faithful servants, the true Christians, by the which He would that both His Name should be glorified, and the certainty of their vocation declared, there is none that is either more acceptable unto Him, or more profitable for them, than are the works of mercy and pity showed upon the poor which be afflicted with any kind of misery. Whoso, therefore, hath hitherto neglected to give alms, let him know that God now requireth it of him; and he that hath been liberal to the poor, let him know that his godly doings are accepted, and thankfully taken at God's hands; which He will requite with double and treble.† (Prov. xix.; Matt. xxv. 34—40; Luke xi. 41; Heb. xiii. 16, vi. 10; 1 Tim. vi. 17—19.)

* From Homily on Fasting.

† From Homily on Almsdeeds, which see.

Fasting is necessary to bring our hearts to a penitent, holy, and devout temper, and to perform the vows that are upon us. Our Church requires this; and appoints days, and times, &c. By fasting, by alms, and by prayers, we dedicate our bodies, goods, and souls to God in a particular manner. Jesus Christ has left the poor in His place, and has in them continual wants and necessities to be supplied. We should in all our charity direct our eyes towards Christ in His members; it is this which heightens the smallest gifts. (See Matt. x. 42.) Men reward what is done on human motives; God such as are done for His sake. If external acts of charity do not proceed from charity, that is, from a love of God and of our neighbour, for His sake, they are as nothing in the sight of God. My God, pour into my heart this most excellent gift, the very bond of peace and of all virtue. The merits of the poor are not to be the rule of our charity—"If thine enemy hunger, feed him," &c. (Rom. xii.) By vanity we lose both our riches and our reward. It is vanity to boast of our alms, and it is vanity to take pleasure in reflecting upon them. It is sufficient that God will remember them. Whenever we relieve the wants of the body, we ought not to forget the necessities of the soul; good advice, and devout petitions for their eternal welfare, will then be most proper and acceptable to God.—*Bishop Wilson's Sacra Privata.*

V.—SELF-EXAMINATION.

AMONG all the instruments of religion, none seems to be of greater use than the daily calling ourselves to a strict account for all our actions, comparing them with the laws of God, the rule and measure of our duty. It is of that importance, that the greatest part of our spiritual improvement seems to depend upon it; for our relapsing daily into the same fault, and

making no advancement in piety, chiefly proceeds from the neglect of this practice. Men do not well consider the source of their vicious inclinations, they do not entertain any horror of their daily sins, they do not reflect upon those fatal occasions which are used to betray them to the breach of God's laws ; neither do they make firm purposes and effectual resolutions of amendment. Whereas, if we submitted ourselves to this examination every evening, it would be impossible that the seeds of vice should take any deep root in our hearts ; neither would evil habits be able to prevail upon us. To make us impartial in this search, let us consider,

1. The presence of God. It is true, His throne of state is established above, and the splendours of His glory shine only on the blessed : but yet his unlimited eye looks down upon this lower world, and He beholds all the ways of the children of men. If we are in public, he marks our steps : if we retire, he is not excluded ; he is conscious of all the secret contrivings of our minds ; and though we may impose upon ourselves and others, yet nothing can be hid from His Omniscience. Since, therefore, our faults cannot be concealed from God, let us not endeavour to be ignorant of them ourselves, but let us bring our most private actions to the test of His laws, and impartially consider how much evil we have been guilty of, and how little good we have done, in comparison of what we might and ought to have done.

2. The voice of conscience. When men are once well instructed in the nature of that duty which they owe to God, their neighbour, and themselves ; if they will but seriously attend to the judgment of their own minds, they will easily be convinced of the several sins they are guilty of ; so that they will never be able to recover the peace of their own minds, and silence the reproaches of their consciences, if they are not impartial in repenting of all those sins that

gave them any trouble and disquiet. Indeed, sins of omission are not so apt to startle the mind as sins of commission: these latter are apt to terrify us, and make us apprehensive of the wrath of God; whereas we easily find salvos to allay that sense of guilt that arises from the former; though, to awaken men, our Saviour has declared that the inquiry of the great day will turn chiefly upon the neglects of our duty.

3. The dreadful tribunal. There is no doctrine more clear and express, and fundamental, in the Word of God, than that of eternal judgment. "We must all appear before the judgment-seat of Christ," saith St. Paul. And God has given assurance unto all men, that He will judge the world by Jesus Christ, in that He hath raised Him from the dead. Our words and actions, nay our very thoughts, will then be exposed to public view, and we shall be tried for all we have done in the body: now an impartial examination of ourselves at present, may help to abate the terrors of that dreadful trial, by tending to make our peace with God, and to reconcile ourselves to Him by a sincere repentance; for if we judge and condemn ourselves, the sentence of condemnation shall not pass upon us.

In the practice of this duty, we must,

I. Beg God's assistance. Our hearts are deceitful, and we are too much inclined to impose upon ourselves: our vileness and sinfulness is great, and the sight of it is apt to shock and disturb us, which makes us too willing to conceal it. Our sinful passions please and delight us, which makes us loth to part with them. And when we have discovered our sins and infirmities, we are apt to make too slight of them, and not to entertain that sense of their guilt and deformity which they justly deserve. Make me sensible, O God, of my own vileness by reason of my sins, which are a reproach to my reason, as well as contradictory to Thine essential purity. Let me search

out all my wicked ways, that I may forsake them ; enlighten my eyes, that I may not rest in blindness and hardness of heart.

II. Set apart some time every evening to this purpose. The longer this work is deferred, the more difficulty there is to perform it aright. Several instances of our frailty and infirmity may slip out of our memories, and we may possibly forget things of importance to us ; but by charging our memories only with the actions of a day, we may easily recollect the whole time, from our rising to our going to bed : so that, before we commit ourselves to sleep, we may heartily beg God's pardon for the sins of the day, and thankfully acknowledge the blessings received. This method will make our examination easy and advantageous to us ; the succeeding day may teach us to grow wise by the faults of the present ; and we may learn to keep our guard in the right place, that the same sin may not surprise us.

III. Seriously consider the end and design of examining yourself. The point we should aim at, should be to understand the true state and condition of our souls ; what temptations we are most liable to, and what occasions most easily overcome us ; what virtues we are most defective in, and what sins generally prevail upon us : without proposing something of this nature to ourselves, our search will be but lost labour, and our examination will never pass for an instrument of religion : but if we use it as we ought, it will make our repentance full and complete, because it will extend to all those particulars wherein we have transgressed God's laws ; it will promote our increase in piety and virtue, by making us sensible where we fall short, and what measures are necessary to make us acceptable in God's sight. By this means we may prevent the insupportable weight of the sins of a whole life falling upon us all at once, when, it may be, we may not have sufficient presence of mind to

recollect ourselves, much less to perform any proper act of repentance. We ought particularly to consider the weakest part of our minds, by nature and custom least defensible; because there lies our greatest danger, and there ought to be our greatest watchfulness.

V. Examine yourself in relation to those sins you have committed by your thoughts. For so far as your thoughts are subject to the laws of God, so far are they capable of the breach of them. As thus: Have I employed them in contriving and compassing any forbidden thing; either to gratify revenge, or to fulfil the lusts of the flesh? Have I entertained any dishonourable opinion of God? any groundless suspicions to the prejudice of my neighbour? any proud and arrogant conceits of my own worth? For pious opinions of God, charitable ones of our neighbour, and humble ones of ourselves, are duties incumbent upon our minds. But as for other irregular thoughts, which spring up in our minds, whether we will or not, and are no farther sins than they are principles of a sinful choice; here the chief inquiry must be, Have I endeavoured to throw them from me? Have I delighted to dwell upon them? Have I consented to them? For according as we assent or dissent to those first motions which are out of our power, so will our thoughts have the notion of virtuous or sinful thoughts.

V. Examine yourself in relation to those sins you committed by your words. By thy words thou shalt be justified, and by thy words thou shalt be condemned.* Our words being more under our government than our thoughts, we shall be called to a stricter account for them: for though the tongue be an unruly member, yet it is in our power to chain it up by silence, which is the securest method, when any temptation offers of transgressing its bounds. Thus you must examine: Have I been guilty of evil-

* Matt. xii. 36, 37.

speaking? Have I aggravated it by speaking ill of my parents, or governors in church or state? Have I divulged any ill I knew of them, when neither justice nor charity required it? Have I, in mine anger, uttered injurious words? Have I, by false words, by lying, excused myself, and defrauded others? Have I been guilty of profane swearing and cursing? Have any obscene words, and such as tend to corrupt men's minds, proceeded out of my mouth? any words that grieve and afflict my neighbour? He that offends not in his tongue is a perfect man, and must have his duty always in his eye. Now, conversation being one of the chief ways of employing our time, especially for a great part of the world, our words must be of greater moment either to our justification or condemnation.

VI. Examine yourself in relation to those sins you have committed by your actions; to discover (which) you must inquire: Did I, in waking, dedicate my first thoughts to God? Did I perform my morning devotions? and with what attention and fervour of mind? Have I followed my labour and business with diligence? Have I exercised exact justice and honesty in my calling? Did I offer my actions to God, that they might be pleasing to Him? Have I been punctual in the particular duties of my station; as a servant, as a master, &c.? Did I, at my meals, say grace? Was I moderate and temperate in the use of God's creatures? Have I conversed with candour and affability? Have I endeavoured to make my conversation useful and profitable unto others? How have I improved the leisure I have had? If you have diverted yourself, examine, Whether it was with innocence, and within the bounds of Christian moderation? If you have received particular mercies, Whether you have been thankful? If you have had any opportunities of doing good, Whether you have embraced them? If temptations have assaulted you,

Whether you have resisted them? A few minutes before our evening devotions, will serve to recollect all the actions of the day.

VII. Particularly examine your sins of omission. We shall certainly be called to an account for neglecting to do such things as God commands, as well as for doing such things as He forbids; therefore we ought to examine ourselves as to these: Have I frequent and serious thoughts of God? Do I maintain in my mind firm purposes and resolutions of obeying him? Do I constantly perform the duties of Divine worship? Do I serve Him with devotion? Am I active and zealous in doing all the good I can to the bodies and souls of men? Do I comply with the holy inspirations of God's Spirit? Have I made use of the occasions that have presented for practising humility, charity, mortification, and patience, &c.?

It is not sufficient that we cease to do evil, but we must learn also to do good, or else we shall never be qualified for that happiness which God has promised to His faithful servants.

VIII. Confess to God with hearty sorrow, and resolution of amendment, whatever you have been guilty of in thought, word, or deed. The design of examination being in order to beg pardon for those sins and frailties we have committed, the sight and sense of our vileness should make us solicitous to find a remedy, which can only be had from the infinite mercy of God, through the merits of our blessed Saviour Jesus Christ: but then it is our part to qualify ourselves for the exercise of this mercy; we must confess and forsake our sins, before we can be made capable of forgiveness; we must sincerely repent, before we can partake of that pardon our blessed Saviour has purchased for us. And if we have a true sense of our past follies, and expect forgiveness from God, we must renew our resolutions of better obedience, and firmly purpose to stand upon

our guard, that the same temptations may not overcome us ; and though we may sometimes be foiled in the combat, never to be discouraged ; knowing that we shall be conquerors, if we faint not.

IX. Set apart a longer time, upon some occasions, for this purpose : as on fasting days, and in the preparatory exercises for receiving the Holy Sacrament. A great part of mankind, who actually get their living by the sweat of their brows, have not leisure for so much retirement as the rule supposes, and yet they are not excused from examining themselves, and from receiving the communion ; and therefore this preparatory work must be performed by them in the intervals of their labour, and on the Lord's Day, which should be dedicated to the improvement of their minds. But such who have a command of their time, are obliged to employ part of it to such excellent purposes. Upon such occasions they may try themselves by some heads of examination, such as are collected together in several books of piety ; and where they find themselves guilty, they should write down the several instances of their crimes, with the several aggravations ; whether committed against knowledge ; whether with the free consent of their wills ; whether in despite of the checks of their consciences ; whether they have been often repeated ; whether transient acts, or settled habits ; and upon these occasions they must particularly observe, what previous steps have led them to offend God, and which, though innocent in themselves, must be avoided by them as temptations to sin. They may then be large in their professions of repentance ; earnest in their supplication for mercy and forgiveness ; particularly in their firm purposes and resolutions of better obedience ; importunate for further measures of God's grace, to strengthen and enable them to the performance of their duty. And thus they will find, by experience, that the daily trial of

themselves will facilitate these larger and more particular examinations.—*Nelson's Practice of True Devotion*.*

VI.—THE HOLY EUCHARIST.†

THE grace which we have by the holy Eucharist doth not begin, but continue life. No man therefore receiveth this sacrament before Baptism, because no dead thing is capable of nourishment. That which groweth must, of necessity, first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of Baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after Baptism. In that life, therefore, where neither body nor soul can decay, our souls shall as little require this sacrament as our bodies corporal nourishment, but as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." Life being therefore proposed unto all men as their end, they which by Baptism have laid the foundation and attained the first beginning of a new life, have here their nourishment and food prescribed for continuance of life in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of Man, because this is a part of that diet which, if we want, we cannot live. Whereas, therefore, in our infancy we are incorporated into Christ, and by Bap-

* See Penitential Office in the Devotions.

† A full exposition of this sacred subject may be found in Bishop Patrick's "Christian Sacrifice," and Dr. Hammond's "Practical Catechism."

tism receive the grace of His Spirit without any sense or feeling of the gift which God bestoweth; in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us; the degrees of our own increase in holiness and virtue we see and can judge of them; we understand that the strength of our life begun in Christ is Christ; that His flesh is meat and His blood drink, not by surmised imagination, but truly, even so truly, that through faith we perceive in the body and blood, sacramentally presented, the very taste of eternal life: the grace of the sacrament is here as the food which we eat and drink.

It is on all sides plainly confessed, first, that this sacrament is a true and a real participation of Christ, who thereby imparteth Himself, even His whole entire Person, as a mystical Head, unto every soul that receiveth Him; and that every such receiver doth thereby incorporate or unite himself unto Christ as a mystical member of Him, yea, of them also whom He acknowledgeth to be His own; secondly, that to whom the Person of Christ is thus communicated, to them He giveth by the same sacrament His Holy Spirit to sanctify them, as it sanctifieth Him which is their Head; thirdly, that what merit, force, or virtue soever there is in His sacrificed body and blood, we freely, fully, and wholly have it by this sacrament; fourthly, that the effect thereof in us is a real transmutation of our souls and bodies from sin to righteousness, from death and corruption to immortality and life; fifthly, that because the sacrament being of itself but a corruptible and earthly creature, must needs be thought an unlikely instrument to work so admirable effects in man; we are therefore to set ourselves altogether upon the strength of His glorious power, who is able and will bring to pass that the bread and cup which He giveth us shall be truly the thing He promiseth.

He which hath said of the one sacrament, "Wash and be clean," hath said concerning the other likewise, "Eat and live." Let it, therefore, be sufficient for me presenting myself at the Lord's table to know, what there I receive from Him, without searching or inquiring of the manner how Christ performeth His promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but over-patiently heard, let them take their rest; let curious and sharp-witted men beat their heads about what questions themselves will; the very letter of the word of Christ giveth plain security that these mysteries do, as nails, fasten us to His very Cross; that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side; in the wounds of our Redeemer we there dip our tongues, we are dyed red both within and without, our hunger is satisfied, and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard-of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine.—This bread hath in it more than the substance which our eyes behold; this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body; in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us to the image of Jesus Christ. What these elements are in themselves it skilleth not; it is enough that to me which take them, they are the body and blood of Christ, His promise in witness hereof sufficeth; His word He knoweth which way to accomplish: why should any cogitation possess the mind of a faithful communicant but this, "O my God, Thou art true; O my soul, thou art happy!"

Seeing, therefore, that grace is a consequent of

sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God Himself, the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural, is not in all respects as food unto natural life, because they contain in themselves no vital force or efficacy; they are not physical, but moral instruments of salvation, duties of service and worship, which, unless we perform as the Author of Grace requireth, they are unprofitable. For all receive not the grace of God which receive the sacraments of His grace. (See Matt. xxvi. 26, 27; Luke xxii. 19, 20; John vi. 53—58; 1 Cor. xi. 24—34, x. 16, 17.)—*Hooker*.*

He that communicateth of this sacrament unworthily, is accounted guilty of profaning and vilifying the body and blood of Christ; we must, therefore, to avoid this guilt, prepare for this great duty by examining and trying ourselves, whether or no we discern aright the Lord's Body, and have that esteem of it, and come with that holy reverence and affection of heart to receive it as becomes us. Whether we be constant to our baptismal vow of repentance, faith, and new obedience; thankful to God in Christ for the blessing of redemption, and for the benefits commemorated, sealed, and conferred on us in this sacrament; and in perfect charity with all men.

If we find upon examination that we are sincere Christians, though very weak and imperfect, and if we continue resolved to keep covenant with God, and desire nothing more earnestly than strength of grace from the Spirit of Christ, to make good our resolution; we are there to renew our covenant most seriously—we are to rejoice in hope of eternal life, which by this holy sacrament, is sealed anew unto us as often as we worthily partake of it.—*Preb. Ellis*.

* Book v. ch. lxvii. 1, 7, 12.

VII.—ON READING THE HOLY SCRIPTURES.

“SEARCH the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.” St. John v. 39.

All the Scriptures are full of Jesus Christ. They are mines of gold: we must search, and, as it were, dig very deep in them, by means of study, prayer, and meditation, in order to find Jesus Christ. They do indeed contain eternal life—not for those who, like the Jews, mind only the letter, are intent on carnal promises, and put their whole confidence in them, knowing nothing of their spirit and design; but for those who, by a deep search, discover Christ in them, and place all their hopes of salvation in Him alone. Teach me Thyself, O Lord, to seek, to find, and to relish Thee, in these divine books. (St. John v. 39, viii. 30.) It is not then sufficient barely to believe in Christ; we must likewise continue in His word, in order to be His disciples indeed. (John viii. 31.) To continue therein, is not to have only a transient taste of it; not to love some of its truths, nor to practise some one part of it, nor to observe it externally, or for some days, or even months; but it is, to love all its truths, to persevere in the practice of them throughout the whole course of our lives, and that upon a principle of love to God, and to make His law our joy and delight. Oh, Divine Word of Jesus Christ, habitation of the Christian, mansion of delight, joy and repose, retirement where we enjoy true peace, fortress where we are secure from all the insults of our enemy, sacred temple where we adore God, and palace wherein we possess all the treasures of the Divine wisdom and knowledge! Happy is that person who really continues in thee by an assiduous meditation, and an inviolable adherence to thee, and who, in every state and condition of life, either remains in thy bosom, or retreats into it.—*Quesnel*.

VIII.—DIRECTIONS FOR READING, &c.

THAT the reading the Holy Scriptures may turn to your benefit and advantage,

1st. Read with an entire submission of your understanding to what God reveals. Being satisfied once that the revelation comes from God, you ought readily to embrace what He proposes for the object of your faith. We must not interpret Scripture by our prepossessed opinions, but govern all our motions by that manifestation God has made of His will.

It is sufficient that the Christian mysteries may be proved by the testimonies of Holy Writ, that the Catholic Church has always believed them in the sense we understand them. They who are removed from this foundation are always liable to be exposed to dangerous errors.

2d. With a sincere desire of practising what you know to be the will of God. The Holy Scriptures were not written only to fill our heads, but to warm our hearts—to be a rule and guide to the conduct of our lives. God's threatenings should deter us from sin, and His promises stir us up to holy obedience. The lives recorded in Scripture of God's faithful servants, should excite us to imitate their virtues, and all His percepts should direct our lives.

3d. By the assistance of God's Holy Spirit. It is to that blessed Spirit that we owe the Scriptures themselves; and it must be from the influence of the same Spirit, that they become effectual to our salvation.

4th. Read the Scriptures with particular attention. Men miserably impose upon themselves when they think they have discharged their duty by reading so many chapters, when the main matter consists in such a comprehension of the sense of them, as may

influence our lives. To read the Scriptures carelessly and negligently, is dangerous and sinful. To fix our attention, we must consider who it is that speaks to us; the great Majesty of Heaven and earth; and the importance of those things that are revealed, which concern no less than our eternal happiness or misery.

5th. Read with reverence. If we had an habitual reverence of God upon our minds, we should never read His word only by custom or diversion.

6th. Apply what you read to your own soul. To read the Scriptures without this application of it to the state of our own minds, is to make it very insignificant to the great purposes for which it was writ.

7th. Use some paraphrase or exposition to assist you in the understanding of scripture.*—*Bp. Taylor.*

Read the Gospels, the Psalms of David, and especially those portions of Scripture which, by the wisdom of the Church, are appointed to be publicly read upon Sundays, and Holy-days, viz. the Gospels and Epistles, and daily lessons.—*Ed.*

IX.—ON THE LORD'S DAY.

As soon as we open the book of infallible truth, we read that God rested, or ceased, the seventh day, from all His works; a day which He, therefore, blessed and sanctified. But we read not of a Sabbath-day till after the Exodus. The particular day of the week, according to some, was then changed, and to the remembrance of the rest from Creation was added the commemoration also of the rest from the Egyptian bondage.

* Those who require helps to the understanding of the Scriptures, may consult "The Christian Expositor," by the Rev. G. Holden; and Williams "On the Passion," and "Harmony of the Gospels."

H

The deliverance from the tyranny of Pharaoh, by his overthrow in the Red Sea, we certainly believe, looked forward to an infinitely greater deliverance from the dreadful thralldom of the devil, sin, and death. Moses and his rod were but types of Christ and His cross, who, by His blood and death, bruised the head of the old serpent; and, having spoiled principalities and all the powers of darkness, triumphed over them in it. And thus, having in the greatness of His strength, being both God and man, conquered Satan, and delivered his captive, He rested from His glorious work of redemption on the seventh day—His blessed body lying during the whole Sabbath-day in His grave—and thereby fulfilled the type of the Jewish Sabbath, as it looked forward, before its accomplishment, to that rest of redemption. The Sabbath-day, therefore, as a prefiguring sign, came to its end, and was left dead and buried in His grave. On the day following the Sabbath, our glorious Redeemer, by His triumphant resurrection, very early in the morning of the first day of the week, having conquered death and the grave, transferred or carried over the weekly festival from the type to the truth, from the last to the first day of the week, which ever afterwards was called by His own name. This new day was never called by the name of the Sabbath (a gloomy name for so gladsome a day), but the Lord's Day—the day which the Lord Himself had made, and dedicated to joy and gladness for all generations. It was very early called Sunday, the first in creation, when light shined out of darkness; and now the first day of a better creation, when life sprang from death, and glory from the grave, by the rising of the Sun of Righteousness, with healing in His wings. To have called this day the Sabbath-day, the first Christians would have reprobated, as implying a tacit denial of our Lord's resurrection from death and burial. On the change of the day, we have some insinuation in

the New Testament, (Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.) This holy and happy day, therefore, claims the devout observation of all Christians; and we are bound to keep this day of every week sacred to exalted devotion, and to the public worship of our God and Saviour, giving to our Divine Lord, upon His own day, the honour due unto His Name.

The ceremonial, typical aspect of the commandment, is fulfilled in Christ's death and burial. Yet the fourth commandment, as every commandment, retains its twofold force, negative and affirmative, forbidding secular works, and the employment of men's temporal callings, and enjoining spiritual and heavenly employment. Mere rest may be idleness, which is in itself sinful; whereas the rest from bodily labour is requisite only, that we may have leisure for spiritual and religious duties. The principal duty of the day, unto the end of the world, is constant, strict attendance upon the public worship of the Church, assembled in the name of Christ, and with His gracious presence. Impressed with this consideration, every faithful, devout soul will have a constant desire and longing to enter into the courts of the Lord. To forsake such assembly, or to be absent from it at any time without necessity, (as by sickness, or such an office of charity to our fellow-creatures as cannot be delayed without danger,) argues great spiritual lukewarmness, a state most odious to our Saviour. Absence from public worship on the Lord's Day is a manifest sin against the fourth commandment,—a sin tending to root religion out of the heart and out of the world, and plant ruin and misery in its place.

Much, indeed, is it to be wished that every day, in its short measure, but on every Sunday (allowing only due intervals of unbending and refreshing) the consecrated time, before and after the public service, were employed in holy meditation upon our high hopes, which our faith, working by love, yields to us; re-

quiring and enforcing the sincere practice of our duty to God, our neighbour, and ourselves, in a holy, sober, and righteous life—very plainly and fully laid down in that excellent book called the “*Whole Duty of Man*,” which should be in every family. —*Bishop Jolly*.*

X.—ON THE FESTIVALS AND FASTS OF THE CHURCH.

THE Calendar of the Church is as full of benefit as delight, unto such as are given to the serious study and due contemplation thereof. For, besides the admirable order and disposition of times, which are necessary for the better transacting of all ecclesiastical and secular affairs, it hath in it a very beautiful distinction of the days and seasons, whereof some are chosen out and sanctified, and others are put among the days of the week to number.

But the chief use of it in the Church (saith St. Austin) is, to preserve a solemn memory, and to continue in their due time, sometimes a weekly, and sometimes an annual commemoration of those excellent and high benefits, which God, both by Himself,† His Son,‡ and His Blessed Spirit,§ One undivided Trinity,|| hath bestowed upon mankind, for the founding and propagating of that Christian religion which we now profess.

And this faith of ours, being no other than the very same wherein the holy angels¶ are set to succour us, and which the glorious company of the apostles,** the noble army of martyrs,†† and the goodly fellowship of other God's saints and servants,‡‡ men famous in their generations before us, have some maintained with the sanctity of their lives, and some sealed with

* Sunday Services.

† All the Sundays.

‡ Feasts of Nativity, Passion, Resurrection, &c. § Pentecost.

|| Trinity Sunday.

¶ St. Michael and All Angels.

** Twelve Apostles'-days. †† St. Stephen and others.

‡‡ Fathers and Primitive Christians.

the innocency of their deaths ; it is for this cause that the names of these holy and heavenly saints are still preserved in the Calendar of the Church, there to remain upon record and register (as of old time they did) where they might also stand as sacred memorials of God's mercy towards us, as forcible witnesses of His ancient truth, as confirmations of the faith which we now profess to be the same that theirs then was, as provocations to the piety which they then practised, and as everlasting records to show whose blessed servants they were on earth, that are now like the angels of God in heaven.

Howbeit, forasmuch, also, as in process of time, the multitude of men and women reputed holy in this kind became so exceeding numerous, that all the days of the year would not have been sufficient for a several commemoration of them ; it was the great wisdom and moderation of those religious and grave prelates, by whom God (of his especial mercy unto our Church above others,) did reform such things—to choose one solemn day* alone, wherein to magnify God for the generality of all His saints together ; and to retain some few selected days in every month for the special memory of others, hereby avoiding only the burden and the unnecessary number of festival days ; not disallowing the multitude of God's true martyrs and saints, whose memorials we are to solemnize, howsoever, in the general festival of All Saints'-day, as by the proper lessons, the collect, epistle, and gospel, there appointed in our public Liturgy, doth most evidently appear.—*Bishop Cosin's Devotions.*

HOW TO OBSERVE THEM.

These days ought to be observed in such a manner, as may answer the ends for which they were first appointed ; that God may be glorified by an humble and grateful acknowledgment of His mercies ; and that

* All Saints'-day.

the salvation of our souls may be advanced, by believing the mysteries of our redemption, and imitating the examples of those primitive patterns of piety which are set before us. Therefore, our greatest care should be to improve our time in the knowledge and love of God, and of His Son Jesus Christ our Lord, by constantly attending the public worship, and partaking of the blessed sacrament, and in private enlarging our devotions, and withdrawing ourselves, as much as possible, from the affairs of the world,—expressing our joyfulness, by love and charity to our poor neighbours. If the holy-day is intended for calling to mind any mystery of our redemption, or article of faith, we ought to confirm our belief of it, by considering all those reasons whereon it is built.

We should from our hearts offer to God the sacrifice of thanksgiving, and resolve to perform all those duties which arise from the belief of such an article.

If we commemorate any saint, we should consider the virtues for which he was most distinguished, and by what steps he arrived at so great perfection; and then examine how far we are wanting, and earnestly beg God's pardon for our past failings, and His grace to enable us to conform our lives to those admirable examples which the saints have left for our imitation.

As we are thus to express our thankfulness to God for mercies received, and the good examples set before us, we are, with the same view of honouring God, by acts of humiliation and repentance, to keep holy those fast-days set apart by the Church—to humble ourselves before God, in punishing our bodies, and afflicting our souls, in order to a real repentance; by outward tokens testifying our grief for sins past; and by using them as means to secure us from returning to those sins. And this must be done, not only by abridging the care of our bodies, but by carefully inquiring into the state of our souls; charging ourselves with all those transgressions we have committed against

God's laws, humbly confessing them with shame and confusion of face; with hearty contrition and sorrow for them; praying that God will not suffer His whole displeasure to arise, and begging Him to turn away His anger from us, by interceding with Him for such spiritual and temporal blessings upon ourselves and others, as are needful and convenient; by relieving the wants and necessities of the poor, that our humiliations and prayers may find acceptance with God. We must attend the public place of God's worship, always taking particular care to avoid all vanity, and valuing ourselves upon such performances. We must not judge nor despise our neighbour, nor destroy the health of our bodies by too great austerity; and great care ought to be taken that we become not morose, sour, peevish towards others, which it is apt to incline us to.

The fast of Lent deserves our particular regard. The ornament of attire may be laid aside; frequency of receiving and paying visits interrupted; and our retirement filled with reading pious discourses, and frequent prayer, &c.*

* Abridged from "The New Whole Duty of Man;" a book containing the best advice on the practical duties of Christianity.

A CHRISTIAN'S DUTY TOWARDS GOD, HIS NEIGHBOUR, AND HIMSELF.

“ My duty toward God is to believe in Him, to fear Him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life ”—*Ch. Catechism.*

I.—A SUMMARY OF A CHRISTIAN'S DUTY TOWARDS GOD.

1. BARE believing will not do us any good, unless we become really such persons as Christ came Himself, and gives His Holy Spirit, to make us ; that is, holy in heart and life, and doing the will of God from the heart sincerely. (Matt. vii. 21, 23 ; Rom. ii. 13 ; Heb. xii. 14 ; James i. 22, ii. 14, 20.)

2. By our faith we must have our hearts purified, be made new creatures, and, putting off the old man, with his corrupt affections and lusts, put on the new man, which, after God, is formed in righteousness and true holiness. (Eph. iv. 20, 32.)

3. We must have the true God only, that is, the Father, Son, and Holy Ghost, for our God ; whose we are, and are resolved to be. And to Him, our Maker, Redeemer, and Sanctifier, must we by baptism give ourselves up in an holy covenant, to renounce the devil, the world, and the flesh, and to worship and serve Him only. (Deut. x. 12, xxvi. 17 ; 1 Chron. xxviii. 9 ; Isa. xlv. 22 ; Matt. iv. 10 ;

Luke x. 27; Mark xvi. 16; Rom vi. 3, 4; Gal. iii. 26, 27; v. 24; Eph. v. 11; 1 John ii. 15, 16, iii. 8; Tit. ii. 11, 14.)

4. Being made by God, men and reasonable creatures, we should consider God's works, and meditate on His Word, and learn the true knowledge of God, and of ourselves, and the duties which we owe to Him, to ourselves, and to all men; and examine ourselves how we pay them, and see that all our thoughts and affections, words and actions, be conformed to the will of God. (Ps. cvii. cxi.; Mic. vi. 8; Rom. xii. 1, 2; Eph. i. 17, 19.)

5. We must humbly walk before God, acknowledging all that we either are, or have, or hope for, to be His free and undeserved gift; that we are vile sinners, deserving everlasting punishment; we must therefore deny ourselves, and perfectly resign our wills to His, cheerfully to do, and patiently to suffer, whatsoever pleaseth Him. (Isa. lvii. 15, lxvi. 1, 2; Ps. cxlv. 14—16; Acts xvii. 28; 1 Cor. x. 31; 1 Pet. v. 6.)

6. We must read, hear, and believe His Word; the history and doctrine for our instruction, the precepts for our direction, the promises for our encouragement; the threatenings to affright us from sin, taking heed how we be led by seducing spirits into a false faith, or dangerous opinions or practices. (Deut. vi. 6, 8; Josh. i. 8; Isa. lxv. 5; Ps. cxix. 161, 162; Matt. vii. 15, xxiv. 5; Gal. i. 8; 1 Tim. iv. 1, 2.)

7. We must continue patiently in well-doing, waiting and hoping for what God has promised, neither despairing of mercy if we repent, nor presuming of mercy if we repent not. (Rom. ii. 3, 12; Gal. vi. 9; Heb. vi. 4, 6, 11, 12, x. 35, 39.)

8. We must love God above all things, choosing Him for our portion, delighting in Him as the chief good; doing or suffering anything to please and honour Him, and willing to lose life itself to enjoy

Him. (Josh. xxii. 5; Luke x. 27, ix. 25, 27; Heb. xii. 28; Acts xx. 22, 24; xxi. 13.)

9. We must be cautious and circumspect in all our ways, and watchful over ourselves, being in the fear of God all the day long, that we sin not against Him. Diligently using all the means which God allows us, and devoutly praying for His blessing; we are to be careful for nothing; but, doing good, to trust and confide in Him alone, casting all our care upon Him who careth for us. (Ps. xxxvii. 3; Matt. vi. 25, xxvi. 41; Eph. v. 15, 16, vi. 13, 18; Phil. iv. 6, 7; 1 Pet. v. 7.)

10. We must consider ourselves to be always in the presence of God, who always sees and observes all that we do, and all that is in our hearts. We must therefore walk uprightly and sincerely, without guile, dissimulation, and hypocrisy; cherishing no evil thought, inclination, or desire; doing all to the glory of God. (1. Sam. xvi. 7, xviii. 14; 1 Chron. xxviii. 9; 2 Chron. xvi. 9; Job xxxi. 9, xxxiv. 21, 22; Ps. xxxiv. 15; cxxxix. 1, 14; Prov. v. 21; Jer. xvi. 17, xvii. 10, xxxii. 18, 20; John. iv. 24; Col. iii. 8; 1 Thess. iv. 3, 4; 1 Tim. ii. 21; Jam. i. 21; 1 Pet. ii. 4, 11, iv. 11.)

11. We must labour to be holy, as God is holy, perfecting holiness in His fear; purifying ourselves from all filthiness of flesh and spirit. (Lev. xi. 44, xx. 7, 8; Matt. v. 48; 2 Cor. vii. 1; 1 John iii. 3; Eph. v. 1, 5.)

12. We must have honourable thoughts of God, &c. (See Sect. Christian Desires, p. 122.)

13. We must use the sacred name of God with all humble reverence, not profaning it by using it in idle talk, or in common discourse, or in false and needless swearing; or in careless, formal, and indevout prayers and praises; neither dishonouring it by an ungodly life, nor giving the enemies of it occasion of blaspheming it. (Ex. xx. 7; Lev. xix. 12; Neh. ix. 5; Ps. xcix. 3, cxi. 9; Matt. v. 33, 37; Phil. ii. 15, 16; Tit. ii. 7, 8; 1 Pet. ii. 12.)

14. We must honour God in His Day, spending it in His worship, and especially in the public assemblies; bearing our part in the prayers of the Church, attending to His Word read and preached; communicating in the Holy Sacrament; meditating on, and praising Him for the wonderful works of creation and redemption, and doing works of mercy and charity. (Ex. xx. 10, 11; Lev. xix. 30; Deut. xxxi. 12, 13; Eccles. v. 1, 2; Isa. lvi. 2; Ps. cvii. cxi.; Luke i. 68, 79; Acts xiii. 14, 44, xvi. 13, xvii. 2; Eph. v. 19, 20, vi. 18; 1 Tim. ii. 1, 2; Heb. x. 23, 24.—*Prebend. Ellis.*

II.—ON REALIZING THE PRESENCE OF GOD.

“IF a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him; I in them, and Thou in me, that they may be made perfect in one.”

God is especially present in the hearts of His people, by His Holy Spirit; and indeed the hearts of holy men are temples in the truth of things, and in type and shadow they are heaven itself. For God reigns in the hearts of His servants: there is His kingdom. The power of grace hath subdued all His enemies: there is His power. They serve Him night and day, and give Him thanks and praise: that is His glory. This is the religion and worship of God in the temple. The temple itself is the heart of man; Christ is the High-Priest, who from thence sends up the incense of prayers, and joins them to His own intercessions, and presents all together to His Father; and the Holy Ghost, by His dwelling there, hath consecrated it into a temple; and God dwells in our hearts by faith, and Christ by His Spirit, and the Spirit by His purities; so that we are also cabinets of the mysterious Trinity

and what is this short of heaven itself, but as infancy is short of manhood, and letters of words? the same state of life it is, but not the same age. It is heaven in a looking-glass, dark, but yet true, representing the beauties of the soul, and the graces of God, and the images of His eternal glory, by the reality of a special presence.

Now, the consideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequents and effects of it are universal. He that remembers that God stands a witness and a judge, beholding every secrecy, besides his impiety, must have put on impudence, if he be not much restrained in his temptation to sin. "For," says St. Augustine, "the greatest part of sin is taken away, if a man have a witness of his conversation; and he is a great despiser of God who sends a boy away when he is going to commit fornication, and yet will dare to do it, though he knows God is present, and cannot be sent off: as if the eye of a little boy were more awful than the all-seeing eye of God. He is to be feared in public, He is to be feared in private; if you go forth, He spies you; if you go in, He sees you. Be sure, that whilst you are in His sight, you behave yourself as becomes so holy a presence.—If men would always actually consider, and really esteem this truth, that God is the great eye of the world, always watching over our actions, and an ever open ear to hear all our words, and an unwearied arm ever lifted up to crush a sinner into ruin, it would be the readiest way in the world to make sin to cease from among the children of men, and for men to approach to the blessed estate of the saints in heaven, who cannot sin, for they always walk in the presence and behold the face of God. This instrument is to be reduced to practice, according to the following rules:

1. Let this thought often return, that God is omnipresent, filling every place; and say with David,

“Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there.” (Psa. cxxxix.) This thought, by being frequent, will make an habitual dread and reverence towards God, and fear in all thy actions.

2. In the beginning of actions of religion, make an act of adoration, that is, solemnly worship God, and place thyself in God’s presence, and behold Him with the eye of faith; and let thy desires actually fix on Him, as the object of thy worship, and the reason of thy hope, and the fountain of thy blessing.

3. Let every thing you see represent to your spirit the presence, the excellency, and the power of God; and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently, with an actual eye to God’s presence, by your often seeing him in the glass of the creation.

4. In your retirement, make frequent colloquies, or short discoursings, between God and thy own soul. “Seven times a day do I praise Thee: and in the night season also I thought upon Thee while I was waking.” (Psa. cxix. 164.) So did David; and every act of complaint or thanksgiving, every act of rejoicing or mourning, every petition and every return of the heart in these intercourses, is a going to God, an appearing in His presence, and representing Him present to thy spirit. And this was long since, by a spiritual person, called “a building to God, a chapel in our heart.” It reconciles Martha’s employment with Mary’s devotion, charity, and religion, the necessities of our calling and the employments of devotion. For thus, in the midst of the works of your trade, you may retire into your chapel, (your heart,) and converse with God by frequent addresses and returns.

5. Represent and offer to God “acts of love and fear;” for, as God is everywhere present by His

power, He calls for reverence and godly fear ; as He is present to thee in all thy needs, and relieves them, He deserves thy love : and since, in every accident of our lives, we find one or other of these apparent, it is a proper return, that to every such demonstration of God, we express ourselves sensible of it by admiring the Divine Goodness, or trembling at His presence ; ever obeying Him because we love Him, and fear to offend Him.

6. Let us remember that God is in us, and that we are in Him ; we are his workmanship, let us not deface it : we are in His presence, let us not pollute it by unholy and impure actions.

7. "God is in the bowels of thy brother," refresh them when he needs it, and then you give your alms in the presence of God, and to God.

He walks as in the presence of God that converses with Him in frequent prayer, and frequent communion ; that runs to Him in all his necessities ; that asks counsel of Him in all his doubtings ; that opens all his wants to Him ; that weeps before Him for his sins ; that asks remedy and support for his weakness ; that fears Him as a Judge ; reverences Him as a Lord ; obeys Him as a Father ; and loves Him as a Patron.—*Bp. Taylor.**

III.—TO FEAR GOD, AND TRUST IN HIM.

If our desires, and hopes, and fears, be in the things of this world, and the interests of the flesh ; this is their distemper and disorder, that the soul is in a continual fever. But if they move Godwards, then is it composed and calm, in a good temper and healthful state, fearing and loving Him, desiring Him, and nothing but Him, waiting for Him, and trusting in Him. Thus we have here (Ps. cxii. 1.) this fear of God set out as the very substance of holiness, and evidence of

* Holy Living.

happiness. And that we may know there is nothing either base or grievous in this fear, we have, joined with it, delight and trust; that delighteth greatly in His commandments: which is that badge of love to Him, to observe them, and that with delight. So then, this fear is not that which love casts out, but that which love brings in. This fear follows and flows from love; it is a fear to offend, whereof nothing is so tender as love, and that in respect of the greatness of God, and hath in it withal a humble reverence. There is in all love a kind of reverence, a cautious and respective wariness towards the party loved; but especially in this, where not only we stand in a lower relation, as children to our Father, but the goodness which draws our love doth infinitely transcend our measures and reach; therefore there is a rejoicing with trembling, and an awful love, a fearing the Lord and His goodness. This is both fear and trust: the heart, touched by the Spirit of God, as the needle touched with the loadstone, looks straight and speedily to God, yet still, with trembling, being filled with this holy fear.

There is no turbulency in this fear,—it is calm and sweet: though there is little strength, and many and great enemies, mighty Anakims of temptations from without, and corruptions within, and so, good reasons for a holy, humble fear, and self distrust, yea, this should not beat us off; yet it is most fit to put us on to trust in Him who is our strength. Though we may be often foiled and cast down, and sometimes almost at a hopeless point, yet our Head is on high,—He hath conquered for us, and shall conquer in us.

This fear of God is not a perplexing doubting and distrust of His love; on the contrary, it is a fixed resting and trust on His love. Would you be quiet, and have peace within in troublous times? Keep near to God, beware of anything that may interpose betwixt you and your confidence. It is good for me,

says the Psalmist, to be near God; not only to draw near, but to keep near, to cleave to Him, and dwell in Him. Oh, the sweet calm of such a soul amidst all storms! Thus, once trusting and fixed, then no more fear; he is not afraid of evil tidings. Whatsoever it is, though particularly not thought on before, yet the heart is not afraid of the news of it, because it is fixed, trusting in the Lord. Yea, this assurance stays the heart in all things, how strange and unforeseen soever to it: all are foreseen to my God on whom I trust: all is at the disposal and command of my God: my Father rules all; what need I fear? The soul, thus trusting on God, is prepared for all; not only for the calamities of war, pestilence, famine, poverty, or death; but, when in the saddest apprehensions of soul, beyond hope, believes against hope; even in the darkest hours, casts anchor in God, reposes on him when he sees no light. (Isa. l. 10.) Yea, though he slay me, says Job, yet will I trust on Him. When I see His hand lifted up to destroy me, yet from that same hand will I look for salvation. The holy soul still trusts, under the darkest apprehensions. If it is suggested that thou art a reprobate, yet will the soul say, I will see the utmost, and hang by the hold I have, till I feel myself really cast off: yea, to the utmost I will look for mercy, and hope better.

Oh, that you would be persuaded to break off from the vile ways of sin, which debase the soul, and fill it full of terrors,—and to disengage them from the vanities of this world; to take up in God, looking to Him, continually fearing Him, delighting, trusting in Him, making Him your all. Can anything so ennobled and elevate the spirit of a man, as to contemplate and converse with the pure, and ever-blessed spring and Father of Spirits? Beg that you may know Him, that He would reveal Himself to you; for otherwise, no teaching can make Him known. Pray for this quick-

ening knowledge, such a knowledge as will effectually work this happy fear and trust. (See Jer. v. 20, xvii. 5—8; Ps. ciii. 13; Luke xii. 4, 5; Heb. iv. 1; Rev. xi. 18; xv. 4; Ps. xxvii. 1; xli. 1; lv. 3, 4; Matt. vi. 25, 31.—*Archbp. Leighton*.*

IV.—TO LOVE GOD.

GOD the Father is love, God the Son is love, God the Holy Ghost is the Father's and the Son's love. This love requires a production of something like it in ourselves. He lives to no purpose, who lives without this grace. But he that keeps his eyes always fixed upon God, as the supreme, the sole object of his thoughts and desires, he meditates upon Him, delights in Him, and is fed and nourished by Him. A man thus devoted to Him, sings His praises, pours out His prayers, reads His Word, performs every part of his duty, and demeans himself in every action of his life, with such care and circumspection, as if his bodily eyes saw God present with him. The soul which is visited by love is effectually awakened out of sleep; it is softened, and instructed, and smitten with its force. This turns darkness into light, opens that which was shut, warms that which was frozen, subdues all carnal affections, corrects the temper, and renews the spirit of the inner man. A soul thus affected, hath God continually in its thoughts and discourse, and disdains every thing besides. The way to know God truly, is to love Him. It is to very little purpose that we read, or meditate, that we hear, or preach, or pray, if this be not at the bottom of our religious exercises. The end of God's loving us is, that we may love Him in return. Love brought down God to men; this induced Him to dwell among

* Serm. xii. vol. iii.

men; this moved Him to be Himself made man. It was love that wounded Him for our transgressions; incomprehensible, unexampled love, that made His soul heavy to the death, and poured out His heart's blood on the cross. Love that provided a sure retreat for miserable sinners.—*St. Augustine.*

Thou art pleased to require (O Blessed Saviour) that I should love Thee, with all my heart, and with all my soul, and with all my mind, and with all my strength; (Matt. xxii. 37.) that as Thou hast left me an example, so I should walk in Thy steps. Oh draw me, then, that I may run after Thee; knit my heart to Thee, that I may love Thy name; and let my soul cleave steadfastly to my Lord and my God.—*St. Anselm.*

Nothing makes so strong and healthful a constitution of soul, as pure love; it dares submit to God, and resign itself to Him; it dares venture itself in His hand, and trust His Word, and seeks no more than how to please Him. A heart thus composed, goes readily and cheerfully unto all services, to do, to suffer, to live, to die at His pleasure; and firmly stands to this, that nothing can separate it from that which is sufficient for it; which is all its happiness, the love of God, in Christ Jesus.—*Leighton.**

If to love God with all the heart, be to seek, adhere to, and rest in Him alone, for His own sake; and to seek, adhere to, and take pleasure in nothing, but only so far as it is conformable to His will, as it may be referred to His glory, or be useful to our own salvation, to that of our neighbour, or to the good of the Church; we may then be assured, that the number of those who love God, from the bottom of the heart, is much smaller than we imagine. There must be no thoughts nor designs in the mind, no desires nor motions in the will, no business or actions in the

* Vol. iii. p. 285.

life, but what must have the love of God for their principle, and His glory for their end. (St. Matt. xxii. 37.)—*Quesnel*.

Happy is the soul which is founded on the peace of Christ, and built up in the love of God! wars may rage around it, but its security is unmoved. The confusion of the world cannot reach to the silence of its meditations; her threats terrify it not; her allurements seduce it not; for it possesseth Him that is the chief among ten thousand. How, then, can it turn aside to vanities? It knoweth Him that is altogether lovely; and what delight can it find in the pleasures of sin? The love of God is the sole theme of its meditations; and Him whom it loveth it also endeavoureth to imitate. Happy is such a soul! Angels and archangels disdain not to commune with their future companion; yea, it is even now the temple of the Holy Ghost.—*St. Bernard*.*

If thy heart was emptied of self-love, and of the love of creatures, whom thou lovest only for thy own sake, Jesus would dwell with thee continually. But whatever love thou hast for men, of which Jesus is not the principle and end, thou wilt find to be utterly vain.—*T. à Kempis*.

Consider the immensity and vastness of the Divine love to us, expressed in all the emanations of His providence:— 1. in His creation; 2. in His conservation of us; for it is not my prince, or my patron, or my friend, that supports me, or relieves my needs; but God, who made the corn that my friend sends me; 3. in giving His Son; 4. in forgiving our sins; 5. in adopting us to glory; and ten thousand times ten thousand little accidents and instances happening in the doing every of these; and it is not possible but for so great love we should give love again. Nay, so great is the love of the Holy Jesus, God incarnate,

* Voice of the Church, vol. i. 295.

that He would leave all His triumphant glories, and die once more for man, if it were necessary for procuring felicity for him.—*Bp. Taylor.**

And what doth the Lord require of thee, but only love? But how great a thing is love? Love brought Him down hither to us; and love will carry us up to God. Love made Him like to man; and love is able to make thee like to God. Oh the power of heavenly love! how shall we get it planted in our hearts? how, but by love? The frequent meditation of this admirable love of God in his Son, Jesus Christ, will not suffer us not to love Him with all our heart, soul, and strength. Let us resolve, then, that the remembrance of His love shall lie perpetually in our heart. What more welcome thought can there be to thee every morning when thou awakest, than this,—I am the beloved of the King of Glory? With what canst thou open thy soul more cheerfully? What will brighten it, and chase away the darkness of melancholy, sorrow, sadness, cares and fears, like to this? Let the morning light bring Jesus ever along with it to thy mind, and enkindle in thee a new devotion to Him.—*Bp. Patrick.†*

Men live in a deadly coldness and indifference; they love money, buildings, titles, and a chimera they call reputation; they love even the meanest and most contemptible things; but Divine love rarely finds a place in their hearts. Do Thou, O Lord, vindicate thy right in us, and reign over us, notwithstanding our infidelities: let the fire of Thy love extinguish all other fire. What can we see lovely out of Thee, which is not to be found in its full perfection in Thee, O Thou Fountain of all Good! Grant us but the grace to love Thee, and we shall then love Thee only—Thee eternally.—*Fenelon.*

Oh, that God may deign to excite me from the

* Holy Living. † Christian Sacrifice; New Year's Day.

sleep of indolence, and so enlighten me with the fire of Divine charity, that always a Divine fire may burn within me. . . . O Lord, I beseech Thee, in the name of Jesus Christ, Thy Son, my God, to grant me that charity which never faileth, that my lamp may be lighted, and never extinguished—may burn in me, and give light to others. O Christ, oh sweetest Saviour, may (we) receive eternal light from Thy light, that our darkness may be lightened, and that the darkness of the world may flee away from us. Grant me Thy light, O holy Jesus, that I may behold that Holy of holies where Thou art Priest for ever. . . I pray that we may only love Thee, only desire Thee, only meditate upon Thee, day and night, that we may always think of Thee, and that Thou mayest deign to inspire us with Thy love, that it may occupy all our interior, that Thy charity may possess all our senses; that besides Thee we may love nothing; so that the great waters of this air, this earth, and sea, may never be able to extinguish our charity. (See Mark xii. 30; Eph. iii. 17—19, v. 1, 2; 2 Thess. iii. 5; 1 John ii. 15, 16, v. 19.)—*St. Columban.**

V.—THANKSGIVING.

GIVING of thanks, and praise, and honour, and glory unto God, shall remain in the kingdom of heaven and of glory. It is now the continual blessed exercise of the glorious angels and saints in heaven; and it shall be ours, when we shall be translated thither. Oh that we would learn often to practise here what we hope shall be our eternal exercise there! Oh that we would accustom ourselves, being “filled in the Spirit to speak to ourselves in psalms and hymns, and spiritual songs, singing and making

* Voice of the Church, vol. ii. 173.

melody in our hearts to the Lord; giving thanks always, for all things, unto God and the Father, in the name of our Lord Jesus Christ." (Eph. v. 19, 20.) Consider the multitude, and variety, and continuance of God's blessings; and let that provoke thy thankfulness. If thou hadst received but one, or a few benefits, yet thanks were due even for those few, or for that one, more than thou art able to return. But what canst thou allege, or how excuse thy unthankfulness? When His mercies are renewed every morning,—nay, every moment; when He is ever opening His hands, and pouring out His blessings, and loading, and even overwhelming thee with His benefits. His angels are about thee, though thou knowest it not;—from a thousand unknown dangers He delivereth thee, which thou suspectedst not. He still continueth His goodness unto thee, and reprieveth thy destruction, though thou deservest it not. What should I say more? thy very life and being thou owest to Him, in whom we all live, and move, and have our being; thence resolve, with holy David, to sing praises unto the Lord, as long as thou livest.—*Bp. Sanderson.**

O Lord and Father, I am not worthy of the least of all Thy mercies, which Thou hast showed Thy servant, neither can I render due thanks and praise for them; but, O Lord, accept of this, my sacrifice of praise and thanksgiving. For all known, and for all the unobserved favours, deliverances, visitations, opportunities of doing good, chastisements, and graces of Thy Holy Spirit, vouchsafed to myself and to my family, I bless Thy holy Providence; beseeching Thee to pardon my ingratitude, that I have passed so many days and years without observing, and without acknowledging Thy great goodness to Thy unworthy servant.

For when I soberly consider my dependence upon Thee, for my life, welfare, health of body, peace of

* Sermon V. Ad. Pop. Sect. 53, 54; on 1 Tim. iv. 4.

mind, grace, comfort, and salvation, I ought to be very thankful. Preserve me, O God, from the insensibility of those who receive Thy favours without being affected with them, and from the ingratitude of those who look upon them as a debt. Glory be to God, my Creator; glory be to Jesus, my Redeemer; glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter: all love, all glory, be to God Most High. Amen.—*Bp. Wilson.**

VI.—TO PRAISE GOD.

To praise thy Creator thou art created, that attending hereunto thou mayst here always go forward, and live blessedly hereafter; for this praise giveth here righteousness, and there blessedness: when thou praisest Him, praise Him with thy whole heart, praise Him by loving; for this is the rule proposed unto the saints, of praising. He praised the Lord with all his heart, and loved God which made him. Praise therefore, and praise worthily, to the uttermost of thy power, thy merciful God. Let no intent, no cogitation be vacant from thee; let no prosperity recall thee, let no adversity withhold thee from praising: let Him be the end of thy desire, who is the reward of thy labour, the solace of thy fading life, and the possession of thy true and blessed life; therefore exercise thyself in his praise, to this end servest thou and all that thou hast.

I will not cease to praise my God, and in Him, Thee, O my Redeemer. I could wish that if my age had equalled the age of Methusaleh, yet that every year of that long time, and every month of those years, and every week of those months, and every day of those weeks, and every hour of those days, and

* Oxford ed. p. 49.

every moment of those hours, might have been wholly spent in lauding and praising God, the Father, who created me ; God the Son, Thee, O my Saviour, who hast redeemed me ; God the Holy Ghost, who hast vouchsafed to sanctify me. What shall I say ? Because I cannot do as I would, yet will I endeavour to do as I may ; as long as I live will I praise the Lord ; “ yea, as long as I have my being will I sing praise unto my God.” When the ability of speaking shall fail, and I shall not be able to pronounce Thy Name, O gracious Jesus, yet at least the lifting up of my eyes, or the moving of my fingers, shall be a confirmation of my desirous affections to praise Thee, O my Redeemer. And I beseech Thee, good Lord, remember me, that it may be so ; to whom, with the Father and the Holy Ghost, be all power, and glory, and honour, for ever and ever. Amen.—*Dr. Sutton.**

VII.—THE BLESSEDNESS OF MEDITATING ON GOD.

How sweet, O gracious Lord, who in wonderful kindness has so loved and saved, enlivened and sanctified, and exalted us, how inexpressibly sweet are the thoughts and the remembrance of Thee ! The more I dwell on these reflections, the more I feel my soul exhilarated and transported with them. The excellences of Thy nature, and merciful dispensations of Thy Providence, I contemplate with the most exalted pleasure. I am wounded with the darts of Thy love, and burn with eager desire of seeing and being inseparably united to Him whom my soul longeth to enjoy. I will therefore stand upon my guard, and take good heed to my ways ; “ I will sing with the spirit, and I will sing with the understanding,” and exert my utmost activity in setting forth the praises of Him,

* *Disce Vivere*, chap. 33.

who hath made me His own by a double title, first by creating, and then by renewing and restoring my nature. My soul shall mount above the highest heavens, and in desire dwell with Thee continually. But pity, I beseech Thee, gracious Lord, the impotence and infirmities of Thy servant, who, the more he contemplates Thine infinite majesty and goodness, the more conscious he is of his inability to rise up to the dignity of that subject. My heart is too narrow, and Thy unbounded excellences, Thy beauty, and power, and glory, and love, exceed the comprehensions of any finite mind. As the brightness of Thy majesty is inconceivable, so are the bowels of that everlasting mercy by which Thou adoptest them for Thy own children, and receivedst them to be one with Thyself, whom Thou at first didst create out of nothing. What, then, though the devils lay wait for us, and draw us into sharp trials; what though my enemy deride, or rail against, or create me mischief and disquiet; though cold, or want, or pain, or sickness wear out a tedious life in sighs and incessant complaints; let my strength be spent in heaviness, and my years in mourning; let me roar for the very disquietness of my heart, and my body have no soundness or whole part in it, provided I may find rest in the day of tribulation, and rejoice at last in the felicity of Thy chosen. (Psa. cvi.)—*St. Augustine.*

Never leave thinking of a spiritual subject till your heart be affected with it. If you think of God, cease not till it mount up in admiration of Him. If you think of His mercy, melt for abusing it,—if of His sovereignty, awe your heart into obedient resolutions,—if of His presence, double your watch over yourself.

VIII.—LIVING TO GOD.

THOSE only, who live to God in the continual exercise of faith and love, of patience, humility, resignation, and obedience, obtain the conquest of the world, and enjoy those divine comforts, that are promised to every soul that forsakes all to follow Christ : and those only truly discern how grievously the lovers of the world are mistaken, and in how many various ways they are defrauded of happiness, and left destitute and wretched. —*Thomas à Kempis.*

Oh, that we knew more what it were to live in this sweet society, in undivided fellowship with God ! Alas ! how little is understood this living in Him, separated from sin and this world, which otherwise do separate from Him ; solacing our hearts in His love, and despising the base muddy delights that the world admires ; hoping for the New Jerusalem, where none of these walls of sin are, nor any stone of them, and for that bright day wherein there is no cloud nor mist to hide our Sun from us.—*Abp. Leighton.*

IX.—DOING THE WILL OF GOD.

THE will of God, is what Christ has done and taught : it is humility in conduct, it is steadfastness in faith, scrupulousness in our words, rectitude in our deeds, mercy in our works, governance in our habits ; it is innocence of injuriousness, and patience under it, preserving peace with the brethren, loving God with all our heart, loving Him as our Father, and fearing Him as our God ; accounting Christ before all things, because He accounted nothing before us ; clinging inseparably to His love, being stationed with fortitude and faith at His cross, and when the battle comes for His name and honour, maintaining in words that con-

stancy which makes confession, in torture that confidence which joins battle, and in death that patience which receives the crown. This it is, to endeavour to be co-heir with Christ; this it is, to perform the commandments of God, and fulfil the will of the Father. —*St. Cyprian.**

X.—ALL THINGS TO BE DONE TO THE GLORY
OF GOD.

THE glory of God ought to be the chiefest end and main scope of all our desires and endeavours; and in whatever we think, say, do, or suffer, in the whole course of our lives and actions, we should refer all to this, look at this as the main. Whatsoever become of us and our affairs, that yet God may be glorified. Whether ye eat or drink, saith St. Paul, or whatsoever ye do, do all to the glory of God. He would have us, not only in the performance of good works, and of necessary duties, to intend the glory of God, (according to that of our Saviour—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven)—but, even in the use of the creatures, and of all indifferent things; in eating and drinking, in buying and selling, and in all the like actions of common life. In that most absolute form of prayer, taught us by Christ himself, as the pattern and canon of all our prayers, the glory of God standeth at both ends. When we begin, the first petition we are to put up, is, that the Name of God may be hallowed and glorified; and when we have done, we are to wrap up all in the conclusion with this acknowledgment, that to Him alone belongeth all the kingdom, the power, and the glory, for ever and ever. The glory of God, you see, is to be the Alpha and the Omega of all our votes and desires. Infinitely, therefore, to be preferred,

* St. Cyprian on Lord's Prayer, Oxford translation, p. 185.

not only before riches, honours, pleasures, friends, and all the comforts and contentments the world can afford us in this life, but even before life itself. The blessed Son of God so valued it, who laid down His life for His Father's glory; and so did many holy martyrs and faithful servants of God value it too, who laid down their lives for their Master's glory.—*Bp. Sanderson.**

: XI.—VALUE AND SACREDNESS OF SUFFERING.

THOUGH all meritorious sufferings were Christ's alone, yet did He bequeath to His church a precious gift, which was to belong to all His more chosen vessels, even a certain residue of His own sufferings; their sufferings for Him and His Body, the Church, He joins to His and accounts them His own; yea, they are His own, since He is persecuted in His members, He hungers, thirsts, is sick and in prison, in His members; the marks of the stripes, and the iron bonds are "the marks of the Lord Jesus," which they "bare about" them. And they rejoice, not in suffering only like Him, but that they are partakers of His sufferings; "that I may know," says St. Paul, "the fellowship of His sufferings," (Phil. iii. 10.) and "as the sufferings of Christ abound in us." (2 Cor. i. 5.) And St. Peter, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." (1 Pet. iv. 13.) They are Christ's own sufferings, which overflow into them as true branches of the True Vine; His sufferings, in that they are borne through His Spirit, in Him, for Him, by Him; they are fruits, to the end of time, of His cross; they are images, and shadows, and reflections of that cross, shining in its glory, streaming down some of its lights upon us, tokens of its presence and power.—*Dr. Pusey.†*

* Serm. xiii. Ad Aulum, Sect. 10, 11.

† Sermon on Christian Love.

It behoves us to treat suffering, whether in ourselves or others, in a much more solemn way than the generality even of serious Christians are wont to do. In itself, it were a punishment for sin, oppressive, hopeless; through (God's) mercy in Christ it is His healing medicine, to burn out our wounds, and purify us for His presence. All are tokens of His presence, the great Physician of our souls, looking graciously upon our spots and sores, checking our diseases ere they take deep root, or cutting deeply and healthfully into our very souls, if He have compassion upon us when we have deeply offended Him. All, from the most passing pain of the body to the most deep-seated anguish of the soul, are messengers from Him; some spread over life to temper our enjoyments, lest we seek our joys here; some following closely upon what is wrong; some gradually thickening upon us, if we neglect the first warnings; some coming suddenly, on an instant, to startle people out of their lethargy and careless ways, and show them that the life which they are wasting is an earnest thing; some in the natural order of His providence, as the loss of parents and of children,—yet all, if we will regard it, His fatherly care, tempering our cup with pain and sorrow, as He sees most needful for us: all, in their degree, loosening our hold of this life; all leading up thitherward, where there shall be no pain; all humbling us, as being creatures who require it, and deserve far more; all teaching us to look into ourselves, to see for what disease in us this medicine has been sent.

All then, pain, sickness, weariness, distress, languor, agony of mind and body, whether in ourselves or others, is to be treated reverently, seeing in it our Maker's hand passing over us, fashioning, by suffering, the imperfect or decayed substance of our souls. In itself, it were the earnest of hell; through His mercy in Christ it is a purifying for heaven. It is the

cross changed from the instrument of shame, the torture of malefactors, into the source of life ; it is the cross applied to us, washing away our filth by the spirit of judgment, and the spirit of burning.

Every sorrow we meet with is a billow on this world's troublesome sea, which we must cross upon the Cross, to bear us nearer to our home : we may not then remain where we were ; we may not, when God's " waves and storms have gone over us," be what we were before ; we may and must bear our parts in the world's duties, but (in proportion to its heaviness, and the loudness of God's warning voice in it) not as we did in its joys ; each trouble is meant to relax the world's hold over us, and our hold upon the world ; each loss to make us seek our gain in heaven ; each bereavement to fix our hearts thither, whither we hope the treasures lent us are removed ; each chastisement to deepen our repentance for those sins for which God has so chastened us. Sadder far than the sight of any sorrow is it to see persons, after sorrow, become in all outward show what they were before ; even as the impassive waters are troubled for a while by the stone which severs them, and then become calm and cold as heretofore ; sadder far, for it seems like casting aside God's healing hand, and rising up from under it when He is laying low. Rather it is a Christian's joy, and comfort, and peace, and health, when God has laid him low, there to lie—humble, in proportion as God has humbled him ; to lie low at the foot of His cross, trusting, that by the virtue of that cross, He will raise up those who lie willingly where He has placed them. It is well to be there, where God wills ; and so, whatever it be, sorrow bringing sin to remembrance, or agony for past sin, or dread of judgment, it is our wisdom not to vent it in excitement, much less to seek to distract it or waste it, but to take it calmly home to our bosoms and treasure it there, jealously watching lest we lose one drop of

its wholesome bitterness; not anxious to escape sorrow, but anxious only not to lose its fruits.—*Plain Sermon*. No. 91. (Deut. xxxii. 39; Job v. 6, 18; Psal. xciv. 12, 13; Psal. cxix. 71, 73, 75; Rom. v. 3, 5; 1 Cor. xi. 32; 2 Cor. 1, 3—7, iv. 8, 18, v. 1—5, vii. 4, xi. 25—27; Col. i. 24; 2 Tim. ii. 12; James i. 2—4, v. 14; Heb. ii. 17, 18, iv. 14, 16, xii. 7—10; 1 Pet. ii. 20—25, iv. 12—14.)

XII.—SUBMISSION AND RESIGNATION.

(See 1 Sam. iii. 18; Job i. 21; Psal. xix. 71; Hab. iii. 17, 18; 2 Cor. iv. 17; Heb. xii. 5—7; James i. 2, 4, 12; 1 Pet. i. 13.)

THOSE trials which come from God are never without benefit to us, when we receive them worthily; since there is always a rich harvest of spiritual blessings for the afflicted religious heart. If human nature at first shrinks from sorrow, faith and christian hope soon come to its support; the trial then appears easy to be borne; receive it as from God, and its bitterness is past. In His own good time He will send His consolations;—such as shall speak comfort to your soul, strengthen your hope in Him, and confirm your submission to His decrees.

It is the dependence of a child upon its parent, which God requires from us. He is our Heavenly Father, and He dispenses to us our trials, as a parent appoints a task to his children. He does not overwhelm us with too much burden at once. It is our duty to accept whatever God thinks fit to send us, notwithstanding our natural repugnance to it; we must receive it as coming from Him, for an exercise of our faith, and a test of our allegiance to our Heavenly King. When we are exempt from worldly sorrows and afflictions, let us humbly and gratefully offer up our thanks to God: and when they come

upon us, let us patiently and submissively receive them, as becomes the disciples of Jesus Christ. We are too apt to accuse Providence when any great affliction falls upon us; we rebel against the will of Heaven; forgetting that, by temporal calamities God recalls us to Himself. We should, then, pray to Him not to deliver us from our sufferings, (but since it is His will that we should suffer) that He would be pleased to sanctify our afflictions to us, and give us patience and strength under them. Therefore, when we mourn with inward sorrow, or smart under pain, let us bend our souls, and offer up our sufferings before the mercy-seat of God. We suffer, but we are content to suffer, because it is the will of God. This perfect acquiescence in His will, founded on the conviction of His wisdom and goodness, in all that He appoints us, can alone disarm misfortune of its sting, and heal our deepest wounds. Happy is that soul which places its hope and confidence in God, and with humility accepts from His hands both good and evil. How infinite is His goodness to us miserable sinners! What consolation does He pour into our hearts, if, in the hour of affliction, we rest on Him! our souls can be raised towards Him without the help of speech, and the grace of His Holy Spirit can fill our hearts with comfort, and even joy unspeakable and full of glory! Let us, then, rest our wounded hearts upon our merciful God; and we shall be comforted, and enabled to endure whatever may be our lot in this passing scene.

“I am crucified with Christ,” said St. Paul, (Gal. ii. 20;) we are fastened to the cross with Him, and by Him; for His grace keeps us there, and for His sake we choose to continue there, lest, by forsaking it, we should depart from Him. O suffering and adorable Jesus! do Thou communicate to me, together with Thy cross, also, Thy Spirit of love and resignation. Make me think less of my sufferings than of the happiness of suffering with Thee. Make me love

Thee, and I shall not fear the cross ; and though my sufferings should be very great, yet will they not be greater than I choose to endure. O Father of mercies, may I find acceptance in Thy sight, and obtain of Thee an heart sunk in the profoundest humility ! I ask not joy nor consolation ; I ask only a pliant heart,—a heart always submissive and resigned to Thee, in all accidents, or whatever ill usage may happen to me. Dispose of me as Thou pleaseest, and may Thy will be done, O God, in time and eternity ! Amen.—*Fenelon*.*

We, possibly, think it strange that our pressures and troubles still continue, and rather grow upon us than abate ; but we judge not wisely concerning this. Our best course were, to turn to Him who smites us, to acknowledge our rebellions and His justice, to eye men less, and God more, in our sufferings, and to confess that our provocations exceed all that is come upon us ; to fall down humbly before God, and take submissively His chastisement, saying, Correct me, O Lord, but with judgment. Thus, likewise, in private personal correctings, let us learn to behave ourselves meekly and humbly, as the children of so great and good a Father ; whatsoever He inflicts, not to murmur, nor entertain a fretful thought of it. Besides the undutifulness and unseemliness of it, how vain is it ! What gain we by struggling and casting up our hand to cast off the rod, but the more lashes ? Our only way is, to kneel and fold under His hands, and kiss His rod, and, even while He is smiting us, to be blessing Him, sending up confessions of His righteousness, and goodness, and faithfulness, only entreating for the turning away of His wrath, though it should be with the continuing of our affliction.—*Abp. Leighton*.†

Bring my will, O Lord, into true and unalterable subjection to Thine, and do with me what Thou

* Marshall's translation.

† Vol. iii. Sermon. xxiv. p. 372.

pleasest. If thou pourest Thy light upon me, and turnest my night into day, blessed be Thy Name; and if Thou leavest me in darkness, blessed also be Thy Name; if Thou exaltest me with the consolations of Thy Spirit, or humblest me under the afflictions of fallen nature, still may Thy holy name be for ever blessed. Thou alone, therefore, O Lord my God, art my hope and sanctuary; with Thee I leave all my tribulation and anguish, and resign the beginning, continuance, and end of every trouble, to Thy blessed will.—*T. à Kempis.*

XIII.—TO MAKE GOD A REFUGE IN TROUBLE.

(Read Psalm xci.)

THUS, then, is it that the faithful soul can say to the Lord, Thou art my refuge. (Psa. cxlii. 5.) The whole universe may say, Thou art my Creator; all created beings may say, Thou art my Shepherd; all men may say, in some sort, Thou art my Redeemer; but Thou art my refuge, can only be said by him that dwelleth in the secret place of the Most High; whence the Psalmist adds, "My God, in Him will I trust." (Psa. xci. 2.) Why saith he not *our* God? Because, in creation and redemption, He is the God of all; but in times of temptations, each of His saints feel Him to be, as it were, their own. He so raiseth the fallen, He so cheereth the feeble-hearted, as if they were the only beings over whom His tenderness was exerted. Moreover, it is highly advantageous to every soul to remember, at all seasons, that God hath His eye fixed, not only on its dangers, but on its actions. How can he be negligent who knoweth that the eye of the Omnipotent is upon him, both on his outward actions, and, further, on the thoughts and intents of his heart? Yet temptations surround him at every step. Of how earnest prayer, and what dili-

gent watchfulness do we then stand in need ! But do these temptations seek to harm thee ? fear not ! His faithfulness and truth shall be thy shield and buckler. Are thy conflicts continual ? thy shield cannot fail. Doth the enemy press closely upon thee ? this buckler is far closer. Faithful is He that calleth you, who also will do it.

That which is now our refuge, shall, sooner or later, be our eternal habitation. In the meanwhile, though we may not as yet fix our dwelling there for ever, yet let us frequently be returning thither. In every necessity, the city of refuge is prepared ; the breast of our Father is open ; the hole in the rock is cleft ; the tenderness of our God is made known. He who can refuse so sweet a hiding-place as this, deserves, indeed, to be left to the mercy of his enemies.—*St. Bernard.**

Our only remedy is to have recourse to Christ, under our troubles and afflictions, after our miscarriages, in our temptations, and in our inability to do good. How sweet is it to have our dependence on a God who comes to meet us, in order to solicit us to come to Him ! Sinners, wearied in the ways of iniquity, throw yourselves into the bosom of this good Shepherd, who, while on earth, took so much pains to seek you, and bring you back to His fold. Penitents, humbled under the weight of your crimes, unite yourselves to this Sanctifying Victim, who bore your sins on the cross. Christians, over-burdened with the multitude of your defects, and with the greatness of your duties, lift up yourselves to this Eternal High Priest, who is at the right hand of God His Father, and presents Himself continually before His face on your behalf. Jesus excepts none ; all are invited, are urged to go to Him. No man goes to Christ without receiving rest. He himself promises it, and shall we not believe it ? I would fain come to Thee, O Lord ;

• Voice of the Church, vol. i. 247.

but, as Thou givest me the will, be Thou also my guide, my light, and my strength, to conduct me to Thyself.—*Quesnel*. (Matt. xi. 28.)

XIV.—AND IN TEMPTATIONS.

I WOULD you should know, (saith St. Bernard) that no man, whilst he liveth in this body, can live without temptation. Satan sleepeth not, but is busy to tempt. But we may be of good courage; our Joshua goeth in and out before us. He was tempted, that we might not think much to endure temptation; He overcame temptation, that in Him we might have power likewise to overcome. The tempter came unto Him, not once, or twice, but the third time, to show that our temptations are many; but how many soever they are, we have these comforts; first, that Christ hath subdued the force of the enemy; second, that He taketh compassion upon the tempted, having Himself endured temptation; third, that from henceforth He will overcome, in His members, him whom He overcame in His own person, being the Head of the body. Wherefore, as Moses said unto the people, “Dread not, nor be afraid, for your God fighteth for you,” so may it be said unto every Christian whose armour is the shield of faith, the sword of the Spirit, (Eph. vi.) whose battle is temptation; whose grand Captain is Christ Jesus our Saviour; whose conquest is an immortal crown of everlasting glory: Be of good courage, pluck up a good heart; the Lord of heaven and earth is with thee, and for thee, in the conflict. The conclusion is,—Christ’s fasting ought to be unto us an example of sobriety, while we are in the wilderness; His resisting the tempter, an instruction against temptations.—*Dr. Sutton*.*

* Disc. Vivere, ch. vii.

The Lord purifies the soul which He calls, and will have for Himself, with the rough fire of temptation, with which He polishes it from the rust of pride, avarice, vanity, ambition, and presumption. With the same He humbles, pacifies and exercises it, making it to know its own misery. The Saints, in arriving at holiness, passed through this valley of temptations; and the greater Saints they were the greater temptations they grappled with. Nay, after the Saints have attained to great holiness, the Lord suffers them to be tempted, that their crown may be the greater, and that the spirit of vain-glory may be checked. Thou oughtest always then to keep thine heart in peace, that thou mayest keep pure that temple of God. Thy protection is prayer, and a loving recollection in the Divine presence. When thou seest thyself more sharply assaulted, retreat into that region of peace: when thou art more faint-hearted, betake thyself to this refuge of prayer, the only armour for overcoming the enemy.—*Molino*.

XV.—THE CHRISTIAN MUST FOLLOW CHRIST.

WALK in Christ, and live like Him, as one with Him indeed; let His thoughts and desires be yours. What was His work, yea, His refreshment, His meat and drink? to do His Father's will. Oh! when shall we find ourselves so minded; as the Apostle's word is, "the same mind in us that was in Christ?" Let us therefore follow the holy Jesus. : All the world is one great impertinency to him who contemplates God and His Son Jesus. Great things, coaches, furniture, or houses, concern the outward pomp or state of the world, but not the necessities of life; neither can they give ease to him that is pinched with any trouble. He that hath twenty houses, lies but in one at once.

All are uncertain ; sudden storms fall on, and riches fly away as a bird, and leave those who look after them, sinking to hell in sorrow.—*Abp. Leighton*.*

Let us compare our lives with that of Jesus, and let us remember that He is our master, and we His servants ; that He is the all-powerful God, and we but poor, weak, sinful mortals ; yet He humbled and abased Himself ; and we are continually exalting and puffing ourselves up with the vanities of the world. Oh miserable sinners ! if we search our own hearts, we should find ample cause for humility ; we should with prayer and supplication turn to Him who alone hath the words of eternal life. And how are we to turn unto Him, if we do not endeavour to imitate Him, both in the excellency of His life, and the purity of His character ? in His patience and humility under persecution and contempt ; in his gentleness and long-suffering, His pity for the sorrows and misfortunes of others, and even for their sins. To be Christians, is to be followers of Jesus ; therefore, to imitate Him in His patience and resignation, his humility and self-denial, is the only way to follow Him. He is God as well as man ; and as He is all-powerful, we must adore Him ; as just, we must fear Him ; as merciful and gracious, we must love Him with all our soul, and with all our strength. Nor yet are we presumptuously to suppose that even this imitation of our blessed Lord is to come from ourselves alone ; in our flesh dwelleth no good thing ; but Jesus Christ is a merciful Lord, He knoweth our infirmities, for He was in all things like unto us, though without sin. He has promised, therefore, (and He is faithful and just,) an abundant measure of His Holy Spirit, and His Almighty assistance, to those who sincerely pray for it.—*Fenelon*.

What can be more disagreeing than a crucified Christ, and a carnal Christian ? What more contrary

* Vol. iii. 352, 414.

than a Saviour despising the world; and one that professeth friendship to Him, loving it above God? A liberal Saviour, and a covetous disciple? A Saviour that endured pain, and anguish, and sorrow, and a servant that will live in nothing but ease and pleasure? a Saviour weeping and bleeding, and a man acquainted with grief; and a world that nothing but laughs and sports? a Saviour that suffered all things, and a world that will suffer nothing; no, not the mortifying of unreasonable lusts and desires? a humble and lowly Saviour, and a proud, vain-glorious, self-conceited people that profess Him? a meek and patient Saviour, and a passionate, angry, revengeful generation, that pretend to be His followers? How ill-favouredly do these two sound together, a conquering Saviour, and a Christian that is a slave! Jesus that hath conquered death, and a Christian that cannot conquer himself! a Head that is in heaven, and a member of His, that only looks at things on earth!

Look on Him seriously, and study to be like Him. Never take off thine eyes from His beauties, till all His lovely qualities be imprinted on thy heart. Imitate His humility and great condescension to us of low estate. Learn of Him to be meek and lowly of heart. Walk in love, as Christ also hath loved us, and given himself for us. Purify thyself, even as He is pure. Let thy conversation be without covetousness, and be content with such things as thou hast. Trust in the Lord, and do good: make Him thy hope and portion.—(Matt. xi. 29; Eph. v. 2; 1 John iii. 3; Heb. xiii. 5; Psal. xxxvii. 5.)—That as long as thou livest, Jesus Christ may be seen among men. Oh what a goodly sight would it be, to behold our Lord still walking up and down in the world! to see the loving, the peaceable, the meek, the merciful, the holy Jesus again upon the earth! Do thou resolve to be that blessed man in whom He shall appear. Let not His image and likeness be lost, whilst thou art in being; and

labour to leave it upon others when thou art dead and gone.—*Bp. Patrick.**

Jesus Christ deprived Himself of the glory of heaven for love of us, and we are unwilling to deprive ourselves of the least gratification for the good of our own souls. (John i. 14; xvii. 24; Phil. ii. 6—8.)

He suffered hunger and thirst, and we are unwilling to practise abstinence for our own good. (Matt. iv. 2.)

He had his sacred hands and feet pierced with nails, and ours are often employed in working iniquity, and walking in the ways of unrighteousness. (Matt. xxviii.; Luke xxii. xxiii.; John xix. xx.)

Jesus was humble and patient, but we are proud and hasty.

He was silent when beaten and reviled, whereas we can suffer nothing without murmurings and impatience.

He prayed for His murderers, and we are ready to resent the least injury. (Luke xxiii. 34.)

Jesus spent whole nights in prayer for us, but we find it wearisome to spend a few hours in prayer for ourselves. (Matt. xiv. 23; Luke vi. 12; xxii. 39—46.)

He lived in poverty and misery, and died in agony upon the cross for us, but we prefer our own ease and self-indulgence to doing and suffering His will. (Matt. viii. 20.)

XVI.—BEARING CHRIST'S YOKE AND CROSS.

(Matt. xi. 29.)

THERE is a threefold yoke of Christ, which all are bound to take upon them that come to Him. 1. The yoke of His doctrine: what He hath taught, we must know and believe, because He hath taught it. 2. The yoke of His discipline: for as we must believe what He hath said, only because He hath said

* Meditation for Easter-day.

it, so must we observe what He hath commanded, only because He hath commanded it. And as we are to believe his sayings, though they be never so much above our reason, so are we to observe His laws, though they be never so contrary to our temper and inclinations. He expects that they who name His Name, and look for pardon and happiness upon His account, should shine like lights in the world; yea, so as to dazzle the eyes of all that are about them, and shame them into repentance and true conversion,—that none that see them but may know they have been with Christ, observing the excellency of His laws and discipline, in all their actions, both to God and man. 3. The yoke of the Cross, which our Saviour hath made the badge of His disciples: so that, as the cross bare Him, they must bear it, if they would manifest themselves to be His disciples. If any man, saith He, will come after me, let him deny himself, and take up his cross, and follow me. (Matt. xvi. 24; Luke ix. 23; xiv. 27.) That is, they that would go after Christ, so as to be His disciples indeed, must deny themselves whatsoever is near and dear unto them, whatsoever seems profitable or advantageous for them, whensoever it comes into competition with His interest in the world, or theirs in Him; so as to think no duty too great to undertake, no misery too heavy to undergo, so that He may be glorified by them on earth, and they may be glorified by Him in heaven; so far from taking pleasure in sin, that it is their only trouble; and so far from being troubled at what they suffer for Christ, that it is their great pleasure. Therefore saith St. Paul, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. (2 Cor. xii. 10.) Yea, and all the Apostles rejoiced that they were counted worthy to suffer shame for His Name. (Acts v. 41.) Oh, the excellent temper of a real Christian! who can not only trample upon the seeming greatness, but

also upon the very briers and thorns of this present world, with pleasure and delight; looking upon it not as his misery, but his happiness and honour, to suffer reproaches, troubles, yea, death itself, for Christ, who suffered infinitely more for us than we can do for Him.

Neither is it sufficient thus to take the yoke of Christ upon you, but you must do it, too, with that willingness, alacrity, and patience, as He requires you; and so resign and submit your wills to His, as to be ready to do or suffer anything that He requires you. If you expect to be pardoned and saved by Him, He expects to be served and honoured by you: yea, He expects you should be wholly His, and, by consequence, should live as those who are none of your own, but being bought with a price, even His most precious blood,—(1 Cor. vi. 19, 20,)—you should glorify Him both in your souls and bodies. Let me, therefore, beseech you in His Name, to devote yourselves to His service, and adjust your lives to His commands; believe what He hath told you; perform what He hath enjoined you; submit to what He imposeth on you; take His yoke upon you, and learn of Him to be meek and lowly, and Himself hath assured you, that ye shall find rest for your souls.

When Christ, therefore, promiseth rest to them that come unto Him for it, we must still remember what kind of rest it is; not a rest in, but from their sins, and from their former yokes and burdens, which they laboured under.—*Bp. Beveridge.**

Christ's yoke eases those whom charity inclines to bear it. Jesus Christ is the sole teacher of humility. There is no rest but only for the humble in heart. Pride is the source of a thousand disquiets. It is not sufficient to go to Christ by faith; we must take upon us the yoke of His law and gospel, that we may conform our lives thereto, and study His dispositions

* Sermon on Bearing Christ's Yoke and Cross.

and behaviour. In the school of Christ, every one must study meekness and humility; meekness of charity—calm and sedate in the midst of wrongs, injuries, affronts, persecutions, without envy or revenge, &c. Humility of heart—remote from all inordinate and worldly desires, by which pride is nourished, ascribing nothing to itself, and desiring nothing. (St. Matt. xi. 29.)—*Quesnel*.

Christ's whole life was a cross and martyrdom, and dost thou seek rest and joy for thyself? Thinkest thou to escape that which no mortal man could ever avoid? Which of the saints in the world was without crosses and tribulations? Set thyself, therefore, like a good and faithful servant of Christ, to bear manfully the cross of thy Lord, who was crucified for Thee out of love.

As for comforts, leave them to God; let Him do therein as shall best please Him. But do thou set thyself to suffer tribulations, and account them the greatest comforts;—for the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. If thou look to thyself, thou shalt be able of thyself to accomplish nothing of this kind. But if thou trust in the Lord, fortitude shall be given thee from heaven, and the world and the flesh shall be made subject unto thee.—*Thomas à Kempis*.

XVII.—ON THE SAME.

By baptism we are made members of Him who for us was crucified; and our life from baptism to our death should be a practice of the cross, a learning to be crucified, a crucifixion of our passions, appetites, desires, wills, until one by one they be all nailed, and we have no will but the will of our Father which is in heaven. Men and brethren, soldiers, servants, ensign-bearers of Christ, what are we doing? We were baptized into our Saviour's death, our Saviour's

cross; we too bear upon our brows the imprinted cross, unseen of men, but seen of angels, seen of Satan, the "seal of God upon our foreheads;" but was it placed there an idle sign? Had it no meaning? Was the sign of the cross to be worn in the midst of luxury and ease? Were the "sworn soldiers of the cross" to live softly? Our Lord, too, who bore the cross for us, preached the cross; hear Him! "He that taketh not his cross, and followeth after Me, is not worthy of Me." (Matt. x. 38.) "Then said He to His disciples, if any man will come after Me, let him deny himself, and take up his Cross daily, and follow Me." (St. Luke ix. 23. See also Matt. xvi. 24; Mark viii. 34.)

Would any know how to begin bearing the cross? Some crosses God from our very childhood has in His goodness provided for us, that in them we may learn what of ourselves we should have had no courage to begin. We speak of the "crosses" of daily life, and forget that our very language is a witness against us: how meekly we ought to bear them, in the blessed steps of our Holy Lord; how in "every cross and care," we ought not to acquiesce simply, but to take them cheerfully, not cheerfully only, but joyfully; yea, if they should even deserve the name of tribulation, to "joy in tribulations" also, as seeing in them our Father's hand, our Saviour's cross. So walking on earth we may be in heaven; the ill-tempers of others, the slights and rudenesses of the world, ill-health, the daily accidents with which God has mercifully strewed our paths, instead of ruffling or disturbing our peace, may cause the peace of God to be "shed abroad in our hearts through the Holy Ghost which is given to us." As our years and our sins for the most part increase, these involuntary crosses also deepen; the stream becomes darker as it rolls downwards; and as our sins grow heavier, so (if in His mercy He abandon us not) doth His rod. Yet even sorrow and affliction,

sent as the punishment of our sins, have their privileges. If borne humbly and penitently, to us also as to the penitent thief upon the cross, they may be the entrance into paradise. If we also, when outstretched upon our deserved cross, abide as He did, patiently upon it, confessing, "and we indeed justly," with him we may see by our side the Saviour who for us died upon the cross; with him we may hear Him at the last say, "To-day shalt thou be with Me in Paradise." When sorrow and the cross come upon thee, seek not with the world to distract it; drive it not away with fresh sources of sorrow, but bid it welcome; cherish it as a heavenly visitant, as a messenger sent from God with healing to thy soul; and thou shalt find that thou "entertainest angels unawares." Thou shalt find the bow in the cloud; His light arising out of darkness, His form upon the troubled waters; and if He hush them not, He shall say unto thy soul, "Fear not, for I am with thee;" He shall make it gladlier to thee to lie low in trouble and anguish, while He is with thee, than ever any of the joys of this world were while He was less present with thee, or wherein thou forgettest Him. The blessed lot is not to live joyously in the world, undisturbed by sorrow or suffering, having our good things in this life, left to our own ways: it is to lie low—well is it for us, if it be of our own accord, yet any how to lie low—under His cross; though for a time it lie heavy upon us, it is not so heavy as sin; though it wound us, they are "the wounds of a Friend;" though its nails pierce us, they are but to let forth the disease which would consume us; though it bow us to the earth, it places us not so deep as we deserve to be: it casts us down only, that when we have learnt to lie there, in silence and humiliation, He may raise us up. Does this appear to any a hard lot? What are any present sufferings to man's deserts? What any sorrow of man's to His who bore our sorrows? Every shade of self-denial,—from the

Martyr's Baptism of blood, to the penitent's austerity in chastening and subduing the flesh which had rebelled and betrayed him into sin,—is included in “bearing the cross.”

We must learn to do His will on earth as it is in heaven, to be like the blessed spirits who do His pleasure, swift and instant as the lightning, to count nothing labour, toil, or cross, which is to do His will. Think, then, nothing too little; keep the hold over thyself; cross thy own desires; deny thyself at one time in sleep, that thou mayest pray, or do some duty the better; at another, as to some luxury or food; in what is called innocent pleasure; in thy words; in permitted enjoyments; relinquish what you wish, and practice what you wish not; make it your object so to do, in order to school yourselves and have the habit of self-denial. 2. Then also follow our Lord's rule literally, “Take up thy cross daily:” make it a rule every day to deny thyself something, because thy Lord hath enjoined it. The fasts which God hath, through His Church, appointed are an excellent way of learning to bear the cross; they have many other ends; they will free thee from many temptations; they will tend to keep thee humble. Let any observe the weekly fast of the Church on the day whereon His Lord died on the cross for him; let him observe it in penitent, humble memory of those sufferings and his own sins; and he will learn more of the doctrines of the cross; he will be more drawn to his Lord, and to the cross of his Lord, than by any profession of his lips. Fast, that you may give to the poor what you deny yourself; deny yourself that you may give; condemn luxuries, or, at times, even comforts, that you may give; give up from time to time enjoyment; think what luxuries you may abandon; what superfluities you may part with; what habitual self-indulgence, if so be, you may break off; what ornament of the person, or the table, what show, what, that in any

way centres in self, you may dispense with ; how you may diminish your expenses upon self, and enlarge your charity to your brethren, and in them “lend unto the Lord.” Sell that thou hast, and give alms, is the Lord’s lesson of the cross. Think not then that you must wait for some great things ; what can be great to Him who saith, “I fill the heaven and the earth?” Think not whether it be small ; recollect “the cup of cold water” given in your Saviour’s name, and take courage. God will lead you step by step if you but take up your cross and follow him. It will at first be difficult to us, in proportion to our former sloth ;—blessed (are) they into whose hearts at any time Christ puts it to bear it : He who put it there will help thee under it ; He will support thy lagging steps, and strengthen thy feeble knees ; He will gild it, and make it glorious, and bright, and lighten it, that it press not heavily upon thee, for He Himself will bear it again for you, and make it joyous. May God give us faithful hearts, that we may pray to be enabled in earnest to take up the cross of our Lord daily ; make us ready to be partakers of His sufferings, sharers of His death, bearers of His cross, “if by any means we may attain to the resurrection of eternal glory, for His merits, who died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.”—*Plain Serm.* vol. iii.

XVIII.—HUMILITY.

LET it be remembered, and written in the table of our hearts, that God resisteth the proud.

Such are thy virtues, O Holy Christ, which the more we consider them, the more we wonder at them. In these, of all other, we stand amazed at thy humility ; who, being God from everlasting, wouldst take Thy

passage from the throne of glory, and be born man, even as the meanest among men ; and wouldst sustain reproaches and obloquy in the world ; and wouldst suffer death,—yea, a most ignominious death.

Behold Him, from His cradle at Bethlehem, to His cross at Jerusalem, a mirror of true humility ;—so great, so mighty as He was, to become a poor pilgrim amongst men. To see Him whom the angels do adore, whom the powers and principalities do worship, at whose very name every knee, both of things in heaven, in earth, and under the earth, do bend and bow ; to see Him kneeling on the earth, and do service at the very feet of his servants, was a sight most admirable. If we ask the cause, Himself hath told us, even to teach us this virtue of humility.

The more direct the sun is over us, the lesser is our shadow ; the more God's grace is over us, and in us, the lesser is our shadow of pride and self-love. Had we Christian hearts to consider the humility of our Redeemer, and how far He was from our haughty and disdainful dispositions, it would pull down our Pharisaical humours.—*Dr. Sutton.**

Is this then, O Lord, the sign of Thy greatness, the ornament of Thy royalty, and the throne of Thy glory ? O manger, of more value than all the most rich and precious things in the world, may I learn at Thy foot, that it is by humility that Christ comes to reign, and that this is the only way which leads to His kingdom ! Pride is the character of the children of Adam ; humility the mark of the Son of God, and of the elect.—*Quesnel,*

ACTS OF HUMILITY.

Whatsoever evil thou sayest of thyself, be content that others should think to be true. Love to be concealed, and little esteemed. Never be ashamed of thy birth, or thy parents, or thy trade. Never speak

* Disc. Viv. ch. vii.

anything directly tending to thy praise and glory. When thou hast said or done anything for which thou receivest praise, take it indifferently, and return it to God, giving Him thanks for making thee an instrument of His glory. Take no content in praise, when it is offered thee. Suffer others to be praised in thy presence; and on no hand disparage them, or lessen the report. Be content that he should be employed, and thou laid by as unprofitable. Never compare thyself with others, unless it be to advance them, and to depress thyself. Be not always ready to excuse every oversight or ill action; but if thou art guilty of it, confess it plainly; accustom thyself to bear reproof patiently.

Make confession of thy sins often to God. Pray often for this grace. If thou beholdest a grace of God in thee, remember to give Him thanks for it, that thou mayest not boast in that which is not thy own.

Signs of humility.—The humble man trusts not to his own discretion (entirely.) Does not pertinaciously pursue his own will, but lets God choose for him. He lives according to a rule, without any affectation or singularity. He is meek and indifferent in all accidents; patiently bears injuries; is always unsatisfied with his own conduct. Is a great lover of good men, and a censurer of no man. Modest in his speech, and fears when he hears himself commended, lest God make another judgment. He loves to sit down in private, and, if he may, refuses the temptation to offices and new honours. Is ingenuous, free, and open in his actions and discourses. He mends his fault, and gives thanks when he is admonished. He is ready to do good to all his enemies.—*Bp. Taylor.**

O Lord of lords, O Fountain of love and goodness, grant me such an heart, subjected to Thee, and humbled beneath all men! O Lord, Thou knowest

* Holy Living.

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what I am, and I, too, partly know it, for Thy goodness has discovered it to me. Oh that this would sink me continually in my own vileness! Grant, O Lord, that I may never account of myself, or imagine myself something; for that would be to fall from Thee, and give place to Satan. Oh, let me rather live a life of continual affliction with my crucified Jesus!—*Fenelon*.

XIX.—SELF-DENIAL.

If any man will come after me, let him deny himself, take up his cross, and follow me. (Matt. xvi. 24.)

When He commands us to deny ourselves, His will and pleasure in general is this, that we do not indulge or gratify ourselves in any thing that stands in opposition against, and comes in competition with His interest, howsoever near and dear it may be to us; but deny ourselves whatsoever is pleasing to ourselves, if it be not so to God and Christ too, so as not to live to ourselves, but only unto Him that died for us.

By the cross, we are to understand whatsoever troubles and calamities, inward or outward, we meet with in the performance of our duty to God or man, which they that would go after Christ must take up as they go along; neither repining at them, nor sinking under them. As He hath borne the cross before us, He expects that we now bear it after Him; yea, we must not only bear it, but take it up too. If whilst we are walking in the narrow path of holiness there happens to lie a cross in the way, we must not go out of the path we walk in, neither must we kick and spurn at it, but we must patiently take it up and carry it along with us. Therefore, if we be real and true Christians, (which we in vain pretend to be, so long as we live in any known sin, with any love unto

it, or delight in it,) let us manifest it to the world and to our own consciences, by denying ourselves whatsoever Christ hath denied us, and by observing whatsoever He hath commanded us, even to the taking up of any cross, that He for His own sake shall suffer to be laid upon us, still remembering that self-denial, though it be unpleasant, is a most necessary duty, and hath nothing less than a crown annexed unto it, a glorious and eternal crown.—*Bp. Beveridge.**

Every day deny yourself some satisfaction: your eyes, objects of mere curiosity; your tongue, every thing that may feed vanity or vent enmity; the palate, dainties; the ears, flattery, and whatever corrupts the heart; the body, ease and luxury; bearing all inconveniencies of life, (for the love of God,) cold, hunger, restless nights, ill-health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, lowness of spirits, the struggle in overcoming our corruptions; bearing all these with patience and resignation to the will of God. Do all things unto God, with the greatest privacy.—*Bp. Wilson.*

Come, my beloved brethren, let us take courage, and hand in hand pursue our journey in the path of life: Jesus will be with us! for Jesus' sake we have taken up the cross; and for Jesus' sake we will persist in bearing it: He, who is our Captain and our Guide, will be our strength and our support. Behold, our King, who will fight our battles, leads the way! Let us resolutely follow, undismayed by any terrors; and let us choose death, rather than stain the glory of which we are made partakers, by deserting the cross.—*Thomas à Kempis.*

* Private Thoughts.

XX.—PATIENCE.

IN your patience possess ye your souls. (Luke xxii. 19.) The soul loses itself by impatience; whereas, when it submits without repining, it possesses itself in peace, and it also possesses God. An impatient soul is a slave to passion, having cast off the restraints of reason and faith. The inward peace resides not in the senses, but in the will. It may be preserved amidst the bitterest sorrows, as long as the will continues in a firm resignation. Peace here below consists not in an exemption from suffering.

To hear your murmuring and repining, it would seem that you are the most innocent soul living. Remember how you have offended God, and you must acknowledge His righteous dealing with you. Confess to Him with the humility of the Prodigal Son, Father, I have sinned against heaven and before Thee; Thy merciful hand corrects me in love. Grant, also, that I may endure with patience its salutary corrections.

What more concerns thee, O redeemed soul, is patience, not to desist from prayer: walk with firm faith, trusting that God, who changes not, neither can err, intends nothing but thy good. If thou wouldest be happy, believe, suffer, and have patience, be confident and walk on; it concerns thee far more to hold thy peace, and to let thyself be guided by the hand of God, than to enjoy all the goods of this world.—*Molino.*

CHRIST'S PATIENCE.

What sorrows did He undergo, and with what patience did He suffer them! Patient when Judas unworthily betrayed Him with a kiss; patient when Caiaphas despitefully used Him; patient when hurried from one place to another; patient when Herod with

his men of war set Him at nought; patient when Pilate so unrighteously condemned Him; patient when scourged and crowned with thorns; patient when His cross was laid upon Him, when He was reviled, reproached, scoffed at, and every way abused. Lord Jesus, grant me patience, after this example, to bear Thy holy will in all things.—*Bp. Wilson.**

XXI.—WATCHING.

WATCH ye, and pray, lest ye enter into temptation. (Mark xiv. 38.)

If we must watch and pray, to prevent and withstand temptation, let us not be surprised that so many enter into it, and fall thereby; it is for no other reason, but because there are very few who watch and pray in that manner, and with that constancy which they ought. Prayer is necessary in order to watch, and watchfulness in order to pray; and both the one and the other are so, to secure us from temptation. We must watch and pray always, and at all times, because at all times we may be summoned before the tribunal of God. If our tongue cannot always pray, yet our heart can; for this prays to God, when it desires God and His will; and when it hungers and thirsts after His righteousness and eternal happiness.—*Quesnel.*

Those who look for the coming of the Bridegroom, have their lights in their hands, that is, in their works; these lights are burning, that is to say, ardent in charity; these lights are shining, that is to say, giving good example of piety; these watch, that is to say, open the eyes of their faith, when the light of the gospel of Jesus Christ sheweth: these watch in the night, that is to say, when the world is given to all iniquity.

• Sac. Priv. 361.

That which I say unto you, saith our Saviour, I say unto all, Watch. The night of death may steal upon men before they be aware—the day of judgment will come when they think not of it. Watch, for you know not the day nor hour! Watch, you know not when the Master of the house will return; whether in the morning of childhood, or in the third hour of youth, or in the sixth hour of strength, or in the evening of age. Watch, for you know not the times.
—*Dr. Sutton.**

XXII.—THE CHRISTIAN'S DUTY TO OTHERS.

WE must love our neighbour as ourselves; and do to all men as we would they should do to us: doing hurt to none, but good to all, especially to the good and religious. We must render to every one their due, and wish well to our enemies, not rendering evil for evil, nor seeking revenge, but returning good for evil, blessing for cursing, giving them what we can, and what they need, and forgiving, as God for Christ's sake has forgiven us. (Matt. xxii. 39; Rom. xiii. 8—10; Matt. vii. 12; v. 43—48; Eph. iv. 32; 1 Pet. iii. 8, 9.) We must do what good we can to men's souls, teaching, exhorting, reproving, comforting, and praying for them; not grieving, scandalizing, enticing, or tempting them to sin by advice, countenance, or example. (1 Thess. v.)

Parents must dedicate their children to God in baptism; instruct and educate them in the knowledge and fear of God; correct all vice in them, giving them good examples, maintaining them, and providing them of honest callings. (Matt. xix. 13, 14; Acts ii. 38; Eph. vi. 4; 1 Sam. iii. 13; Prov. xiii. 14, xix. 18.)

Children must love, honour, obey, and serve their

* Chap. xxxii.

parents, and thankfully requite them as they can. (Exod. xx. 12; Prov. xxiii. 19—22; Col. iii. 20.)

Husbands and wives must live in a holy, conjugal love, helping each other all they can in serving God, educating their children, managing their affairs; the wife yielding a meek and quiet subjection to her husband, and the husband tenderly cherishing his wife even as himself. (Eph. v.; Col. iii.; 1 Pet. iii.)

Masters must be just and gentle to their servants, instructing and training them up in God's service, as well as in their own; and servants must honour and obey, and most faithfully serve their masters. (Eph. vi. 7—9; Col. iii. 22, iv. 1; 1 Pet. ii. 18.)

All superiors must rule in justice and holiness, seeking God's glory and the public good. And inferiors are to be subject to the higher powers, paying tribute, obeying laws, and taking it patiently without resisting, though they suffer wrongfully for well-doing. (Rom. xiii.; 1 Pet. ii. 13—17, iv. 14.)

Ministers must feed, and govern, and watch over their flocks; and their flocks must afford them liberal maintenance; honour them in love and obey them. (1 Cor. ix.)—*Preb. Ellis.*

XXIII.—ON CHARITY TOWARDS MEN.

THIS is the sum of that which God requires in His holy law, the reforming of our love. . . . And its reformation consists in this, in recalling it from ourselves unto God, and reflecting it from God to our brethren. 1st, all our love should ascend to God, and then, that which is due to men descend from thence; and so, passing that way, it is purified and refined, and is subordinated and conformed to our love of Him above all, which is the first and great com-

mandment. We have no real way of expressing our love to God, but in our converse with men, and in the works of love towards them. Certainly, that sweet affection of love to God cannot consist with malice and bitterness of spirit against our brethren. No, it sweetens and calms the soul, and makes it all love every way.

Thy very enemies are not here excluded. If self-love be still predominant in thee, instead of the love of God, then thou wilt make thy own interest the rule of thy love; so, when thou art wronged by any one, the reason of thy love ceaseth. But if thou love for God, that reason abides still. God hath commanded me to love my enemies, and He gives me His example:—He does good to the wicked who offend Him. . . . And this is indeed a trial of our love to God: one hath marred thee,—self-love forbids thee, but the love of God commands thee to love him: God says, If thou lovest Me, love him for My sake. (See Matt. v. 43—48, xxii. 39; Mark xii. 31—33; John xiv. 34, 35, xv. 12; Rom. xii. 20, xiii. 8—10; Gal. v. 14; 1 John iii. 14—24, iv. 7—12.) —*Abp. Leighton*.*

Love of our neighbour doth imply a sincere and earnest desire of his welfare, and good of all kinds, in due proportion. We should wish him prosperous success in all his designs. Wherever he is going, whatever he is doing, we should wish him peace, and the presence of God with him: we should tender his health, his safety, his quiet, his reputation, his wealth, his prosperity in all respects, but especially we should desire his final welfare, and the happiness of his soul. Hence, readily should we pour forth our prayers for the welfare of our neighbour, to Him who is able to work and bestow it. Such was the charity of St. Paul. (Rom. x. 1; 2 Cor. xiii. 9; Phil. i. 8.) Such

* Sermon. xxix. vol. iii.

was St. John's charity to his friend. (3 John 2.) Such is the charity that we are enjoined to express towards all men. (1 Tim. ii. 3.) Such is the charity we are commanded to use towards our enemies, (Matt. v. 44,)—the which was exemplified by our Lord, by St. Stephen, and all the holy Apostles. (Luke xxiii. 34; Acts vii. 60; 1 Cor. iv. 12.)

Charity doth imply a delightful satisfaction in the good of our neighbour; charity hath a good eye, which is not offended or dazzled with the lustre of its neighbour's virtue, or with the splendour of his fortune. As one member doth feel the health and the delight which another immediately doth enjoy, so hath a charitable man a sensible complacence in the welfare and joy of his neighbour.

It is a property of charity to mourn with those that mourn. (Rom. xii.)

Is any man fallen into disgrace? charity doth hold down its head, partaking of his shame. Is any man afflicted with pain or sickness? charity looketh sadly. Is any man pinched with want? charity, if it cannot succour, will condole. Doth ill news arrive? charity doth hear it with an unwilling ear, and a sad heart: it hath a share in all the afflictions which it doth behold or hear of. (Heb. xiii. 3.) Such was the charity of Job, (xxx. 25) — of the Psalmist, (Ps. xxxv. 12—14)—of our blessed Saviour and His Apostle. (Matt. xiv. 14; Matt. xv. 32; Mark i. 41; Luke vii. 13; 2 Cor. xi. 29.)

Charity disposeth us to please our neighbour, not only by inoffensive, but by obliging demeanour.

Love of our neighbour doth imply readiness upon all occasions to do him good, to promote and advance his benefits in all kinds. Hence charity will render a man a general benefactor, in all matters and upon all occasions; it will make him a bountiful dispenser of his goods to the poor, a comforter of the afflicted, a visitor of the sick, an instructor of the ignorant, an

adviser of the doubtful, a protector of the oppressed, a hospitable entertainer of strangers, a reconciler of differences, an intercessor for offenders, an advocate of those who need defence, a succourer of all that want help. (Acts xx. 35; 1 Thess. v. 14; Job xxix. 12—17, xxxi. 16, 32.) It will incline us to draw forth our soul to the hungry, and to satisfy the afflicted. (Isa. lviii. 7—10.) But especially it will induce us to make provision for the soul, to relieve the spiritual needs of our neighbour, &c. This is indeed a property of charity, to make a man deny himself, to neglect his own interests, for the benefit of his neighbour. (1 Cor. ix. 19; Rom. xv. 1; Phil. ii. 1; 1 Cor. x. 24; 2 Cor. xii. 15; 1 Thess. ii. 8.) The greatest souls, and the most glorious beings, the which are most endued with charity, by it are disposed with greatest readiness to serve their inferiors. (1 Cor. ix. 19; Ps. xxxiv. 7; Heb. i. 7, 14; John xiii. 14; 2 Cor. viii. 9; Matt. xx. 28.) Indeed, charity will not suffer any man to look down on another with supercilious contempt or neglect. Accordingly, it will dispose men of rank, in their behaviour, to be condescensive, lowly, meek, courteous, obliging, and helpful to those below them; remembering that or dinance of our Lord—"He that is greatest among you, let him be your servant." (Matt. xxiii. 11.) Love indeed is the great leveller, which bringeth down heaven to earth, and raiseth up earth to heaven; which inclineth the highest to wait upon the lowest; which engageth the strength of the mightiest to help the weakest, and the wealth of the richest to supply the poorest.

The language of charity is soft and sweet, not wounding the heart; its carriage is gentle, courteous, and benign. Its dealing is equal, moderate, and fair;—not catching at, or taking advantages. It doth not foster any bad passions or humour;—it quasheth fierce and boisterous passions.

Acts of Charity.—1. It is a proper act of charity

to forbear anger upon provocation, or to repress its motions; to resent injuries and discourtesies either not at all, or very calmly and mildly. (1 Cor. xiii. 4, 5, 7; Eph. iv. 1, 2, 31.)

2. It is a proper act of charity to remit offences, suppressing all desires of revenge. (Col. iii. 12, 13; 1 Thess. v. 15.)

3. To maintain concord and peace, to abstain from contention and strife, pride, envy, emulation. (Phil. ii. 2; Eph. iv. 3; 1 Cor. i. 10; 2 Cor. xiii. 11; Rom. xv. 5; 1 Pet. iii. 8, 9.)

4. Another charitable practice is, being candid in opinion, and mild in censure, about our neighbour and his actions; putting the most favourable construction on his words, and the fairest interpretation of his designs. It doth not impute evil. (1 Cor. xiii. 5.) Hopeth and believeth all things for the best. Banisheth all evil surmises.

5. Another charitable practice is, to bear with the infirmities of our neighbour. (Rom. xv. 1; Gal. vi. 2.) Is any man wiser than his neighbour, or in any case freer of defects? Charity will dispose to use that advantage, so as not to contemn, or insult over him.

6. It is an act of charity to abstain from offending or scandalizing our brethren. (1 Cor. viii. 9—13, x. 32.)—*Dr. Barrow.**

XXIV.—AGAINST THE FEAR OF DEATH.

(See Heb. ii. 14, 15.)

WE who live by hope, and believe in God, and are assured that Christ suffered for us, and that He rose again, abiding in Christ, and having resurrection by Him and in Him, wherefore do we either ourselves

* This subject is fully treated in Serm. xxv.—xxvii. vol. ii.

unwillingly depart forth from life, or lament and grieve for those of us who do depart, as though they perished? If we believe in Christ, let us put faith in His words and promises; (see John xi. 25; 1 Thess. iv. 13;) and since we shall not die eternally, let us pass in joyful assurance unto Christ, with whom for ever we shall both live and reign. Herein let us manifest that we live as we believe; on the one hand, by not lamenting the departure of them we love; and on the other, when the day of our summons comes, by going, without delay and with a ready mind, unto the Lord who calls us. . . . Let us embrace the day which makes over each of us to his own resting-place; which, after rescuing us hence, and ridding us of the chains of earth, places us back in Paradise, and in the heavenly kingdom. Paradise we are to reckon for our native land;—it is a large and loving company who expect us there, parents, brothers, children, and a manifold and numerous assemblage longing after us, who having security of their own immortality, still feel anxiety for our salvation. What a common gladness both to them and us, when we pass into their presence and their embrace. And oh sweet heavenly realms, where death can never terrify, and life can never end! Ah perfect and perpetual bliss! There is the glorious company of the Apostles; there is the assembly of Prophets exulting; there is the innumerable company of martyrs, crowned after their victory of strife and passion.—*Cyprian*.*

WRITTEN DURING THE PREVALENCE OF A FEARFUL
PESTILENCE.

The only way, then, to cure this fear of death, is to mortify all remains of love and affection for this world; to withdraw ourselves as much as may be from the

* Treat. ix.

conversation of it ; to use it very sparingly, and with great indifferency ; to have our conversation in heaven, to meditate on the glories of that blessed place ; to live in this world upon the hopes of unseen things ; to accustom ourselves to the work and to the pleasures of heaven, to praise and adore the great Maker and Redeemer of the world, to mingle ourselves with the heavenly choir, and possess our very fancies and imaginations with the glory and happiness of seeing God and the Blessed Jesus, of dwelling in His immediate presence, of conversing with saints and angels. This is to live like strangers in this world, and like citizens of heaven. This is the height and perfection of christian virtue ; it is our mortifying the flesh with its affections and lusts ; it is our dying to this world, and living to God ; and when we are dead to the world, the fear of dying and leaving this world is over. In short, a life of faith (1 John v. 4), as it is our victory over the world, so it is our victory over death too : it disarms it of all its fears and terrors.—*Dean Sherlock.**

Remain with us, O most clement Lord, since without Thee we can do nothing ; we are nothing ! Thou art our consolation ; Thou art our refuge and strength : Thou art a tower of might against the face of our enemies. . . . Remain with us, that the darkness may not come upon us, and that the shining light, which shineth to us, may not be extinguished in the night. The end of life is near, the evening of our day ; deliver us from the power of darkness, and turn not in anger from Thy servants ; because if Thou art with us, we shall fear no evil in the midst of the shadow of death, but with the brightness of Thy grace we shall be enlightened in that region of the dead. It is good to be with Thee, O sweet Jesus. Remain with us, and turn not away from us. These are the

* Disc. on Death, p. 1, 278.

shades of evening; the darkest night draws on, in which no man can work. Remain with us, and close the door upon us, until the darkness shall pass over, and light again arise to visit us.—*Card. Bona.**

XXV.—AGAINST DESPAIR.

THE false judgments dying men make of themselves, either through enthusiasm, presumption, or despair, shall not determine their final state. Men may go to hell with all the triumphs of a deluded fancy, which promises nothing less than eternal glories; and those who go trembling out of this world, may find themselves happily mistaken in the next. It is a wrong notion of justifying faith, which makes men conclude despair to be so damning and unpardonable a sin. If justifying faith were nothing else but a strong belief and persuasion that we are justified, that were good reason to conclude despair to be a mortal sin, because it is a direct contradiction to justifying faith. Nay, if the justifying act of faith were an actual reliance and recumbency on Christ for salvation, despair must be very mortal: because, while men are under those agonies, they do not, they cannot, rely on Christ for salvation; for they believe that Christ hath cast them off, and will not save them. But if to believe in Christ, that He is the Saviour of the world, that He has made expiation for our sins, and intercedes for us at the right hand of God, and is able to save to the uttermost all those that come unto God by Him; that He will save all true penitent sinners, and will save us, if we be true penitents; I say, if such a faith as this, when it brings forth the genuine fruits of repentance and a holy life, be a true justifying faith, this is consistent with the blackest despair, and then men may be

* Voice of the Church, vol. i. 88.

in a justified state, though they are never so strongly persuaded that they are reprobates. A very good man may have his fancy disturbed, and may pass a false judgment upon himself; but this is no reason for God to condemn him, no more than God will justify a presuming and enthusiastic hypocrite, because he justifies himself.—*Dean Sherlock*.*

XXVI.—WE MUST ALWAYS BE PREPARED TO MEET
DEATH.

FORTIFY my soul, blessed Jesus, with the same spirit of submission with which Thou underwentst the death of the cross, that I may receive all events with resignation to the will of God; that I may receive troubles, afflictions, disappointments, sickness, and death itself, without amazement. May the thoughts of death, and of what must follow, by the grace of God, mortify in me all carnal security, and fondness for this world, and all that is in it; the lust of the flesh, the lust of the eye, and the pride of life. And oh that I may make my calling and election sure: that I may die in peace, and rest in the mansions of glory, in hopes of a blessed resurrection, and a favourable judgment at the great day. And may the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God, by a true repentance; and lead a life answerable to amendment, and that I may find mercy at the great day. May I, O blessed Jesus, when my death approaches, breathe out my last with these words, "Not my will, but Thine be done," and with the same spirit of submission.—*Bishop Wilson*.†

* P. 235.

† P. 370.

XXVII.—THE FUTURE BLESSEDNESS OF THE
RIGHTEOUS.

(Psalm lxxv. 5.)

I BELIEVE—the life everlasting after death.—
Cr. Vist. Sick.

Now, O Lord, what do I wish and wait for? Surely it is for Thee, my Lord and Saviour Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body. Come, Lord Jesus, in, and visit us in peace and favour. Come, and unlock our prison doors; that Thy released may rejoice before Thee with a perfect heart. Come, my Light, my Redeemer, and set my soul at liberty, that I may give thanks unto Thy holy name. How long must I continue to be tossed upon the waves of this mortal life, crying unto Thee, O Lord, and Thou hearest not? bow down Thine ear, I beseech Thee, and bring me to the haven of everlasting bliss. For our life is a state of exile and captivity, our end unknown, our fate wrapped up in clouds of a dark futurity. We live at the mercy of winds and waves, and cast many a weary and longing look to the land of our hope and rest. But, O Thou stay of our souls, our refuge and strength, whose light, like the sailor's star, shines through the thick clouds that hang over our heads; steer, we beseech Thee, this floating vessel with the helm of Thy Cross, lest the deep swallow us up. Draw us out of these surges to Thyself, our only comfort, whom now our weeping eyes can but just discern, like the dawn of the morning-star, to conduct and receive us to the wished-for regions of light. We are Thy redeemed, and, as such, cry unto Thee; captives, indeed, at present, but such as Thou hast ransomed with Thy most precious blood. Hear us, O God of our Salvation, Thou art the hope of all the ends of the earth; O save us for Thy name's sake.

O happy souls, who are delivered from the perils of this sea, and got safe to shore ; who have reached their native country, and exchanged their prison for a palace ! Happy those combatants, who have received that crown of glory, which they endured a great fight of afflictions to obtain, and are now translated from short tribulations to endless triumphs ! Happy beyond all expression, who have put off the load of frailty and suffering, who are in quiet possession of the glory which fadeth not away, and clothed with majesty and honour. Oh blessed state, oh kingdom everlasting, where the souls of the saints are in peace and felicity, where eternal rejoicing is upon every head, and sorrow and sighing flee away ; where the saints reign with Thee, their beloved Lord. Oh kingdom ever blessed,—in which Thou, Lord, the hope and crown of all thy faithful servants, makest them glad with the joy of Thy countenance,—(Psa. xxi. 7.)—and that peace which passeth all understanding. (Phil. iv. 7.) Their joy knows no bounds, their mirth no sorrow, their health no pain, their light no intervals of darkness, their life hath no death, and their happiness is universal. Their youth is ever fresh and gay, their love ever fervent, their pleasures have no abatement ; for Thou, O God, art their all in all, their sole, their chief, their perfect good.—*St. Augustine.*

“ He shall change our vile body, that it may be fashioned like unto His glorious body.” Such are the glories, such the bliss, which God has in store for them who love Him ; not only to be with God, to be before His holy throne, beholding His blissful countenance, saying, with Angels and Archangels, Holy ! holy ! holy !—to be by Him upheld in life, but ourselves to be full of God, to live in Him, having His life in us, “ to shine as the stars,” through His pure light penetrating our then spiritual bodies, shining from within us as it then transfigured the body which, for us, He deigned to take, and making us “ all light, and in no

part dark," to be glorious through His glory, blessed through His bliss, to love through His love within us who is love, to be not ourselves only, but to be "partakers of His nature."

Oh blessedness beyond all thought; oh unutterable riches of the mercy of God, to be for ever not our own, but to be His,—His by creation, His by redemption, His by re-creation; but His, too, by His indwelling, His life, His love, His glory, His light, His wisdom, His immortality, within us; yea, all but His infinity, and that the endless object of our enraptured contemplation,—never cloying, never exhausted, because He is infinite; to be wholly His,—in Him, and yet, because we cannot contain Him, to have Him without us, to gaze on with loving adoration and adoring love; by Him, and through, and in Him, to be enabled to see, love, hold, receive Himself; ever receiving, yet never sated; ever contemplating, yet never wearied; ever loving with unchanging, unbroken, undistracted love; because our whole selves shall be, in every part, action, affection, indwelt by Him. Oh, unutterable blessedness, to be so wholly, inseparably, closely, His.—*Plain Sermons*.*

* Vol. iii. p. 229.

Finis.



R. CLAY, PRINTER, BREAD STREET HILL.